

Corinthian Christianity

Are there many in your church who are clever, influential, of aristocratic birth?

by J. Carter Swaim*

AT I Corinthians 1: 26 the Revised Standard Version gives an arresting picture of Christianity in Corinth: "For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth." The complexion of that first-century congregation is thus brought more vividly to attention than in KJV: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called.*"

Augustine said that God chose to win emperors to himself by means of fishermen, rather than fishermen by means of emperors, lest His Gospel should seem to stand in the wisdom and power of the world. That this was a part of the Divine intention seems evident here from the allusion to the call. The Greek verb which introduces the sentence is an imperative ("consider") rather than a simple statement of fact ("ye see"). The Corinthians are bidden to contemplate the wonder of a plan that would summon them, the poor and dispossessed.

Celsus, one of the earliest pagan critics of the new religion, said that "weavers, cobblers, and fullers, the most illiterate persons" preached the "irrational faith" and knew how to commend it especially to women and children. Paul does not deny the charge, but makes it one of the glories of a community touched by Christianity that it is not dependent for its leadership upon people whom the world considered brilliant.

One has heard a prominent denominational official lamenting that, as he put it, our most brilliant young men do not go into the ministry, and that among the clergy are no brains comparable to those of the leading scientists. If for the sake of argument, we grant the point, two things need

to be said. One is that our standards of intelligence are geared to the attainment of financial success in a materialistic age. What exactly would be the I. Q. of Amos or Micah when tested by our modern devices? In any case, much of the world's finest work is done by ordinary people thoroughly devoted to a great cause. This is true even from the point of view of the world. John D. Rockefeller said that the task of the executive is to train ordinary people to do the work of superior people. Theodore Roosevelt used to give that as the secret of his effectiveness. "I'm just an average man," he said, "but I work harder at it than the average man." When a critic pointed out that D. L. Moody's sermons were marred by poor grammar, the evangelist replied that he knew and deplored this as much as anyone. "But," he insisted, "I am doing all I can for God with the gifts I have. Are you?"

The church that upset the world was made up of people like that. Again, the Corinthian fellowship had in it not many influential people, not many "powerful" according to worldly standards. In other words, it had not many big names on its roll. Astonishing to think of how many unimportant people gained dignity and immortality by giving themselves to Christ's cause. We are accustomed to think of how Christianity spread through the ancient world by the heroic labors of great men. We remember Peter's address at Pentecost and Stephen's valedictory and Paul's incessant itineration. Yet consider how much of the pioneer work in the early church was done by people who left not so much as a name.

Paul was stricken blind on the Damascus road. What was he doing there? He was on his way to that ancient city to discover if there were any Christians there, and "if he found any belonging to the Way . . . that he might bring them bound to Jerusalem." How did Christianity get to

Damascus? And how did it there so quickly acquire such importance that Saul thought it worth while to make a special trip to exterminate it? Of all that we know nothing, save that the remarkable spread of the Good News was immeasurably aided by a host of unknown, uninfluential individuals who became influential because they bore Christ with them wherever they went.

Nor did the early church have in it many of noble birth. The Greek word here has become our English "eugenic." It is right that every child who comes into the world should have full opportunity for "life, liberty and the pursuit of happiness," but sometimes our human wisdom on this score is something less than omniscient. The mother of John Wesley was the youngest of twenty-four children, and Wesley himself was fifteenth in a family of nineteen. Such families would now be a sociological scandal—but many Protestant families are not reproducing themselves.

But the New Testament word has reference primarily to station in life rather than to circumstance. The early church had in it not many born to the aristocracy. In fact, many New Testament names are such as might have been borne by slaves or freedmen. At the time of the Oxford Movement, when John Henry Newman and others left the Anglican Church, a statesman was told that two noblemen and their wives had just gone over to Rome. "Show me," he exclaimed, "a couple of grocers and their wives who have gone over, and then you will frighten me." It was the statesman's way of paying tribute to the power of the common people. So long as there were few conversions to the Roman Catholic Church among the masses, he knew that the Church of England had nothing to fear.

Of what groups in society now is our Christianity, our Protestantism, our congregation taking hold? During the war a trustee was heard bemoaning the fact that there were no working people in his church. "They are the only ones now," he said, "who have extra money to give." That was putting it on a regrettably low level, but the fact is that the church which was so powerful at the beginning had in it not many who were clever, not many who were influential, not many aristocrats.

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World Convention on Christian Education

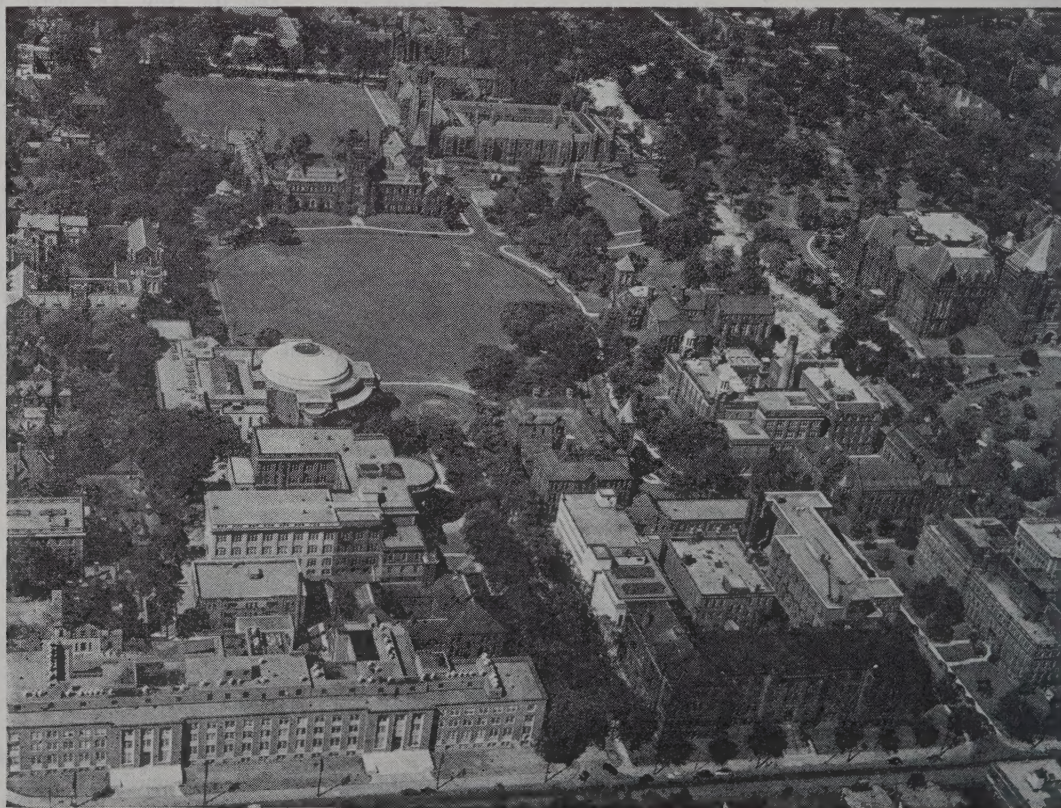
meeting in Toronto, Ontario, Canada, August 10-16, 1950.

THE SELECTION OF CANADA as the site for the Thirteenth World Convention on Christian Education calls attention to the significant work in religious education going on in that country.

Four of the major Protestant communions in Canada are members of the International Council of Religious Education, justifying the use of the word "International" for the Council and for its organ, the *International Journal of Religious Education*. These denominations are: The Baptist Federation of Canada, the Church of England in Canada, the Presbyterian Church in Canada, and the United Church of Canada. The Department of Christian Education of the Canadian Council of Churches is the Canadian unit of the World Council of

Christian Education. It gives vigorous leadership to interdenominational ventures in Canada and bears an affiliated relationship to the International Council of Religious Education.

The Editorial Board is glad to present in this issue several articles and the leading editorial by Canadian leaders in denominational and interdenominational work. Their descriptions of programs adapted especially to circumstances and customs in that country will be of interest to those from the United States and from other countries who will be attending the meetings of the World Convention. We are sure that the influence of the Convention will be felt in Toronto, in Ontario, and throughout Canada for many years to come.



The University of Toronto, site of many of the meetings of the World Convention on Christian Education. The white dome in the center is that of Convocation Hall, the location of the morning mass meetings and of the exhibits. At the upper end of the main campus is University College,

(shown on the cover) registration headquarters for the Convention. Behind it is Hart House, which will house the offices of the World Convention. At the extreme right is the legislative building of the Province of Ontario, and below it, off the picture, is the famous Robert Raikes statue.

Christian Education in Canada

The spirit of cooperation has been growing in Canada for a hundred and nineteen years

by Nelson Chappel

Secretary of the Department of Christian Education of the Canadian Council of Churches

THE FIRST national organization for Christian education in Canada was interdenominational. It was known as the "Canada Sunday School Union," originating in 1831, when a group of Anglican (Episcopalian), Baptist, Methodist and Presbyterian leaders met in Montreal, then a bustling town of only thirty thousand. The purpose of the new organization was "to promote the establishment of Sunday Schools . . . and to encourage and strengthen those already in existence." The minutes make interesting reading today. They reveal that "Agents" were employed to organize Sunday schools in "all parts of Canada." They covered a vast area even though the settlement of the Western prairies had not yet begun. And according to the record, one of their early "Agents" was paid "\$1.00 per day on the days when he worked."

In 1860 the first full time secretary was employed. He was the Rev. John McKillican, a Congregational minister, whose great career of thirty-one years service took him to remote areas of Ontario and Quebec to help existing Sunday schools and to organize others. Traveling by saddle horse, buggy and sleigh, his herculean labours resulted in 1200 new Sunday schools with 6,000 teachers and 40,000 pupils. He commenced his work at the munificent salary of \$550 per year, which included all travel costs, house allowance and other expenses.

The Canada Sunday School Union was led mainly by laymen. For many years the Hon. James Ferrier was resident or Vice-President and other names were John Dougall, Theodore Lyman, and John C. Beckett.

In 1865 at Hamilton, Ontario another national organization was formed known as "The Sabbath Schools Association of Canada." At first it concentrated on holding conventions, but later entered the missionary field also. It sent the first secretary of Sunday school work to

Western Canada early in this century.

In 1887 the Sabbath Schools Association of Canada became the Sabbath School Association of Ontario. The following year, the old Canada Sunday School Union became the "Sunday School Union of Quebec." Then both provincial organizations affiliated with the International Sunday School Association, now the International Council of Religious Education. Later a Canadian organization was established known as the National Association of Provincial Sunday School Associations.

Meanwhile around the turn of the century the Protestant denominations in Canada organized their own Boards of Religious Education. In 1914 and 1915 these came together with the Y.M.C.A. and the Y.W.C.A. to sponsor Canadian programs for the Christian education of teen-age boys and girls known respectively as the Tuxis Movement and the Canadian Girls in Training Movement.

These cooperative bodies joined with the National Association of Provincial Sunday School Associations in 1919 to form the Religious Education Council of Canada with Percy R. Hayward as the first General Secretary. In 1947 the R.E.C.C. became the Dept. of Christian Education of the Canadian Council of Churches, thus preceding the 1950 merger of interdenominational agencies in the U.S.A.

The segregated Christian education programs for boys and girls in Canadian churches provide the greatest contrast between American and Canadian church programs of Christian Education to-day; and many Canadians feel that the mid-week program with teen-age boys and girls particularly has had a wider appeal and effectiveness than the coeducational programs in American churches. But by and large, Christian education in Canada has been greatly influenced by that of the American Churches.

This is quite natural since Canadian churches participated actively in the International Sunday School Association and the International Council of Religious Education from their inception.

The same trends have been noted in Canada as in the U.S.A. For example, there was a feeling that the Sunday school was all important, with the result that parent training and home religion were not emphasized. We know better now. There was also an over-emphasis on techniques and methods in Christian education, with related emphasis on Christian ethics, "playing the game" etc., to the neglect of the body of truth which the Gospel contains. This resulted in Canada, as in the U.S.A. in loss of interest in Christian education by those who were training students for the ministry. The tragic result was that the breach between the Colleges and the Boards of Christian Education widened, and a generation of ministers was produced who were not adequately trained to give leadership in Christian education and often were not interested in Christian education.

In a country where the population is so scattered, and where few local churches can have a director of Christian education, the situation stated above had serious results. There is now a renewed interest in theology among Christian educators and a greater interest in Christian education among church leaders.

The Mid-century World Convention at Toronto, August 10 to 16, should help Canadian church leaders to realize the importance of Christian education. At the same time it is hoped that the World Convention, by bringing Canadian leaders into contact with those of Europe and of Britain in particular, will augment the current interest in the theology of Christian education.

About 900,000 are enrolled in Canadian Sunday schools. The mid-week group programs of the churches reach 250,000 youth. At the present time seven denominations, three Christian associations and seven Provincial Councils of Religious Education, cooperate through the Department of Christian Education of the Canadian Council of Churches. The spirit of cooperation and common purpose among all Canadian churches has grown steadily but surely.

Serving Those on the Frontiers

Four Canadian denominations serve 51,000 boys and girls who live in isolated places where there are no churches. Many more are reached by radio.

Lessons Through the Mail

by M. Joyce Dickin*

JOHN lives in the northland of a Western Canadian province. He has never seen a church. Until four years ago his only acquaintance with the names of God and Jesus was in the context of profanity. Then the Sunday School in the Home began to bring him, through the mail, lesson materials with those exciting stories of adventure from the Bible which so catch and hold the imagination of junior boys.

Marie and Jim are the only children in an island fishing community off the coast of British Columbia where their father is a government inspector. Whenever a travelling missionary is able to visit the island they attend adult services of worship, but until the Sunday school came into their own home they had little opportunity to learn what it means for boys and girls to follow Jesus' way of life.

On a lonely Alberta ranch Bob studies his high school lessons by correspondence. Now, since the visit of the Sunday school van last summer, he is able to study his church school lessons by correspondence as well.

In the far north of that same province Mrs. Vipond teaches her two 'teen-age girls each week in their own home. Last quarter both Jean and Ethel made marks of over eighty per cent in their quizzes! Mrs. Vipond first heard about the Sunday School in the Home service when she was a patient in a hospital. When she had explained to the visiting minister the isolation of their home and her desire to guide and teach her girls in the Christian way of life, he exclaimed: "Oh, what you need is the Sunday



1. The Anderson children in Yellowknife, Northwest Territory, are going to meet the mail plane. Sunday School in the Home papers are aboard!

School in the Home!" "And," agrees Mrs. Vipond, "It certainly was what we needed!"

In southern Saskatchewan lives a flaxen-haired lassie who is learning about Jesus through the help of a neighbor who heard about the Sunday School in the Home. Ingrid is a new Canadian from Sweden and is quickly learning the language of her newly adopted land at day school. But her parents have not had an opportunity to learn English, so the neighbor helps Ingrid each week with her primary Bible stories. Not long ago it was possible to send these parents a Bible with parallel columns in English and Swedish.

Seventeen patients in a northern Ontario sanitarium look forward eagerly to the visit of the blind padre who brings their Sunday School in the Home lessons each quarter. Many of these patients have been well enough to answer quiz papers, and several have won yearly certificates for the high quality of their work.

In Yellowknife, which is a mining

centre in the North West Territories—and also two thousand miles away at Fort Chimo—boys and girls look for the mail plane to bring their lessons.

The churches meet the challenge

These and thousands of families like them make up the varied frontier settlements of the Dominion of Canada. As long as men and women continue to push forward these frontiers, there will be families beyond the reach of regular pastoral care and beyond the ordinary channels of Christian education. Growing boys and girls in these fringes of our population will make up a considerable proportion of our men and women of tomorrow. It is important that the church serve and teach them today!

In recent years Canadian churches have taken up this challenge and have tried by various methods to serve those families whose work and spirit of adventure have led them to make their homes out beyond the boundaries of organized communities.

*National Supervisor, The Sunday School in the Home—By Mail and Air, United Church of Canada, Toronto.



2. As the Anderson children return home past the mine, they have already opened the parcel and have begun looking at the first story papers.



3. And here is the same trio learning some of the new hymns for the quarter. When the family meets together on Sunday, the girls will be able to lead the singing.

As early as 1907, Archdeacon Lloyd began the service of mailing Sunday school literature to the scattered homes of his diocese in Saskatchewan. Other dioceses followed until today seventeen of them promote the Anglican *Sunday School by Post*.

In 1919 this Anglican service took to wheels under the capable leadership of Miss Eva Hasell. During the summer teams of volunteer women, consisting of a teacher and a driver, go out in motor vans to contact families in out-of-the-way places, meeting with those who have been studying by mail through the winter months and enrolling new families. Combining her practical experience as a Red Cross lorry driver with her background of religious training, Miss Hasell's spirit of adventure, her wisdom and vision, and her deep concern for the needs of those on the fringes of Canada's population, kindled an idea which has grown rapidly. Today the Anglican diocesan vans number thirty-four. In 1949 they covered 47,249 miles and visited 7,884 homes. Forty thousand boys and girls in all parts of Canada are being served by the Sunday School by Post.

The Lutheran *Sunday School by Mail*, with headquarters in Saskatoon, serves still another thousand pupils. They have been enrolled, not through vans, but through the enthusiasm of those already enrolled. Each boy and girl becomes a "missionary" to find

and tell others about the Sunday School by Mail. Pastors, and church members, too, are on the alert to find families who need and want help in the Christian training of their children. With the help of a group of young people and seminary students, Miss Eleanore Gillstrom cares for the mailing of Sunday school lessons, quarterly newsletters, and questionnaires about the lessons. The Lending Library of the Lutheran Sunday School by Mail is a unique one, for the families who borrow books from it live all the way from Nova Scotia to British Columbia!

The Presbyterian *Sabbath School by Post* reaches six hundred families with mailings to them weekly of illustrated Sunday school papers and quarterlies. In one province a local young people's society undertakes the project of seeking out families who need this phase of the church's service, and are responsible also for mailing the lessons to the individual homes in that area. In the coming summer the woman's missionary society plans to operate two vans for the promotion of Sunday school work and church vacation school in remote areas of western Canada.

In 1943 four boards of the United Church of Canada cooperated to make possible *The Sunday School in the Home—By Mail and Air*. Student missionaries, vacation school teams, and youth caravan groups, who have personal contact with many families in isolated and unchurched areas during the summer, act as ambassadors. Across Canada nine volunteer district supervisors are kept busy correcting quizzes and answering let-

ters and questions from these 3,000 families and almost 9,000 boys and girls. Theirs is the task of helping parents in the important responsibility of guiding and teaching their children in Christian living. They like to think of their service as a real force in Christian education rather than a mere "supply depot." Therefore quizzes are provided for pupils of junior age and over in a real attempt to provide a substitute for a teacher and class discussion. Plans are presently under way to put meaning into the last part of the title. The United Church hopes this fall to be able to broadcast a series of weekly programs relating to the home study being done by its families.

The parents make the lessons work

It is really to the interest and imagination of the parents that tribute should be paid for the success of the Sunday School by Post, or the Sabbath School by Post, or the Sunday School by Mail, or the Sunday School in the Home—by Mail and Air depends upon them. The most interesting stories and pictures in the world cannot replace their desire to teach their children, or their diligence in seeing to it that week after week time is set aside for family study and worship. It is not easy to keep alive that interest, imagination, and devotion without the fellowship of the church—yet these families, true to their pioneering spirit, have done so. Because of this, the four denominations which we have mentioned have been able to reach and serve over 51,000 boys and girls who would otherwise have little or no Christian teaching.

Lessons Over the Air

by A. H. Priest*

RELIGIOUS EDUCATION BY RADIO is one answer of the Canadian churches to the baffling problem of how to bring Christian teaching to isolated children. When this is combined with correspondence courses to be taught in the home, it seems the best answer.

Canada's first major Sunday school project on the air began in Winnipeg in 1943. At that time five communions—Anglicans, Baptists, Nazarenes, Presbyterians and the United Church—began a cooperative broadcast. These denominations represent seventy-eight per cent of the Protestant population of the province of Manitoba. The most capable children's workers prepare the scripts for the fifteen minute broadcasts. These are based on the series of lessons now in use in many day schools in Canada. They are revised by the narrator who speaks every Sunday, and then edited by members of the Radio Committee. The best junior choirs of a city famous for its children's music lead the brief worship period. The theme hymn is John Bunyan's "He Who Would Valiant Be."

The value of radio drama has been recognized in a notable effort of the Anglican Church. This originates in the new oil city of the continent, Edmonton, Alberta. The lessons used in the main schools of the communion are dramatized, and scripts prepared. A group of twenty men and women is available to present the dramatizations on the topic of "Zacchaeus" or "The Chronicle of the Church Year," or whatever the lesson for the day may be. These actors come to the studio on the Friday before the broadcast and after rehearsal make a recording. At first children's choirs were used and they stimulated interest in the program. It has been found, however, that it is more satisfactory to use a regular senior choir.

A disc of the program recorded in Edmonton is at once sent on a twenty-four hours' train journey

North, to Grande Prairie. Later in the week children and their parents in the little living rooms and kitchens far away on the Alaskan Highway or in the Peace River country can hear it. In this project radio and Sunday School by Post are closely linked, with some six thousand children receiving lesson papers regularly.

Another Anglican broadcast originates in the Maritimes. It is a live broadcast emanating from no less than seven stations and effectively covers three provinces with a bit of wild Labrador and Newfoundland thrown in. It also deals with the weekly Sunday school lesson.

Indigenous programs are also being given by other communions. In Northern Saskatchewan, for instance, a devoted minister of the United Church and his wife have their own radio station.

Canada's religious radio drama, "The Way of the Spirit," now in its eighth successful season on the C. B. C. Trans-Canada network each Sunday, is also a fine medium of religious instruction. It has won sev-

eral radio awards from the Institute for Education by Radio, at Columbus. The "Way of the Spirit" is the product of the Religious Advisory Council of the Canadian Broadcasting Corporation. This Council is made up of representatives of all the major communions with representatives of the Canadian Broadcasting Corporation itself. There is no commercial sponsor; the program is paid for out of the funds of the C. B. C.

There is record of many Sunday schools across Canada meeting at the time of this broadcast and adding the half-hour plays to their curriculum as part of their teaching. A teacher in Northern Manitoba said, "We're so cut off from the cities and the facilities for teaching Bible stories that we have come to rely solely on the radio plays to bring words on the printed page to life. Over the past three winters we have missed only two of the plays."

What of the response to this way of teaching the Gospel over the air? Perhaps the Lord's words when he spoke of "broadcasting" the Seed of the Word on the different soils gives the answer. Some seeds no doubt fall on stony ground and others are choked by weeds, but it is also true that "other seeds fall into good soil and bring forth fruit, some thirty-fold, some sixty, and some an hundred."



In Edmonton, Alberta, a group dramatizes the Sunday school lesson. This is recorded and broadcast later in the week from Grande Prairie.

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Youth Work in Canada

IN TERMINOLOGY as well as in organization, religious education of youth is different among the Canadian Churches from that customary in the United States. In Canada, teenagers from 13 to 17 are called boys and girls, while those from 18 to 25 are called young people. There are separate organizations for boys and girls and this pattern is followed in the large majority of churches. According to Miss Webster, who describes below a typical Girls' Work program: "Practically all leaders who have worked with Canadian Girls in Training and in corresponding boys' groups would agree wholeheartedly that separate groups for younger boys and girls are preferable to coeducational ones. There is, however, a trend toward mixed groups in the 15-17 year age group."

The work with the older young people is usually coeducational. The Rev. Mr. Shorten, whose account of Boys' Work is given below, adds the following information about the work with the 18-25 year group:

"The purpose of the church youth

work may be summed up in the words of a typical program. This states that it seeks to gather into a church fellowship all the young people of the congregation; to encourage and assist them in the study of the Bible; to secure commitment of each member to Christ and lead him to effective, intelligent, practical Christian thinking and living and effective Christian service. Such a purpose ties the program of the group very closely with that of the work of the church as a whole, both in the local congregation and in the larger sphere of service.

"The program of the youth organizations may vary, but in the main there are the same emphases in all of them. These may be summarized as follows: One area of program development seeks to emphasize the spiritual side of life and Christian fellowship. Another area is concerned with the importance of Christian citizenship. A third develops understanding of and responsibility for the home and world-wide mission of the church.

"Organized on democratic lines, the youth groups in both the local

church and the wider organization have the largest share in their own planning and in carrying out their own program. Many youth groups work with those of other churches in carrying out projects, holding conferences, and developing an understanding of one another.

"The National Young People's Committee is organized through the Department of Christian Education of the Canadian Council of Churches, and provides a means of bringing together representatives of the various denominations in Canada. Through the United Christian Youth Movement, Canadian church youth co-operate on an international level. Through the Youth Department of the World Council of Churches there is a relationship of Canadian groups with youth groups in other parts of the world.

"Youth work in Canada through the several churches promises in the days ahead to have an even greater place than now in the church's program."

Trail Rangers and Tuxis Movement

by A. Lloyd Shorten*

IN CITY, TOWN AND VILLAGE, in churches large and small, groups of boys meet regularly, both on Sunday and during the week. These groups vary as to the type of organization used, the program emphasis, the activities and projects undertaken. However, thousands of teen-age boys in Canada comprise a fellowship known as Trail Rangers (for those 12 to 14) and Tuxis (for those 15-17). These are programs which are Christ-centered, church related, and with

definite aims for the Christian development of the boy's character.

This is a distinctly Christian movement for the development of teen-age boys. It is based on the verse of Scripture descriptive of the development of Jesus as a boy, Luke 2:52: "And Jesus increased in wisdom and stature and in favour with God and man." It envisions a four-fold development of boy life—intellectual, physical, devotional and social. This movement seeks to develop boys so that they will have strong, virile minds, capable of clear thinking; to build strong, vigorous bodies; to lead

boys into vital religious relationships; to enable boys to share in the responsibilities of life.

It is true that a boy's life cannot be divided into water-tight compartments, but the above categories are helpful in suggesting the activities which are included in the program. These activities must be related to other groups and individuals in the world. This is expressed in the boy's relationship to his home, his school, his work, his church, his community. There is recognition of the need for developing and unifying the various parts of a boy's life.

*Youth Secretary, The Board of Christian Education, the United Church of Canada, Toronto.

The Sunday school class is the basis for the Trail Ranger or Tuxis program. The boys select their own officers and the teacher becomes their Mentor. If possible the same person then leads the group on Sunday and in the mid-week program. The term "Trail Ranger," used for the intermediate program, signifies that the boy has set out on the greatest of all trails—the trail which Jesus blazed in His way of life. Groups of boys from 15 to 17 form the Tuxis Square. There is special significance in the word Tuxis. T stands for training; S for Service; X is for the first letter in the Greek word meaning Christ. U stands for you, and I for the first person singular. So the word means "You and I in training for service, Christ in the center and no one but Christ between us." The boy who takes Tuxis seriously is aiming to make Christ central in his life.

Camping is an important part of the summer program for Trail Rangers and Tuxis boys and there are summer camps in areas all across the country. With a varied program including campcraft, nature lore, Bible study, sports, and other interest groups, the camp experience means much in the boy's life.

In several of the provinces, Tuxis and Older Boys' Parliaments are held each year. Following true parliamentary procedure, these experiences give the boys who attend a sound training, and provide a fellowship and deepening of Christian conviction which often is lasting and very meaningful. Other types of conferences provide a still further means of fellowship and an opportunity of strengthening the ties of Christian living and service.

In the late summer of 1949, a National Assembly of Boys' Workers and Parliamentarians looked carefully at every aspect of church boys' work in Canada. Plans were made for the further development of the opportunities afforded by the camps, conferences and parliaments. Emphasis was placed on the careful training of leaders for teen-age boys.

This type of Christ-centered program continues to be a very real need and a challenge to the Churches in Canada. It offers boys something no other program in the field of sport or skill can offer, for in it there is brought out very clearly the important place in life which the Christian faith has for the growing boy.



Introducing Marilyn— A Canadian Girl in Training

by Margaret Webster*

WITH a good imagination you can see her standing before you now. Marilyn is an attractive, well-groomed girl of fourteen. She appears to have a good deal of poise for a girl in her early teens. She is solemn at the moment, but you know that she has plenty of mischief, for there is a twinkle in her eye.

She is smartly dressed in trim uniform—a navy blue skirt, a white middie with navy collar and cuffs, a black tie. Your eye rests on insignia on her sleeves. The piece that interests you most is a monogram bearing the letters C.G.I.T.

Yes, Marilyn is a Canadian Girl in Training—one of 30,000 girls who belong to this program of Christian education for girls from twelve to seventeen years of age in the churches of Canada.

Marilyn meets with the others in her group twice a week—on Sunday in her church school class and again on a week-night, for the unit of organization for a C.G.I.T. group is a church school class. On Sunday the group carries on its study of the Bible; in the week-day meeting the group tries to put into practice some of the lessons learned on Sunday.

Each week-night meeting usually includes worship, a business session—carried out according to rules of

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parliamentary procedure, and recreation—probably a few games and a sing-song. Time is also set aside for the carrying out of a project that the group has helped to choose and plan.

A year's program will include several of these projects—some of them only one-meeting activities, while others extend over several consecutive meetings. Most groups undertake mission study, a project to help their own church, and a service project each year. Other activities may include health education, a study of church membership, crafts, nature hikes, parties, and so on. There is no limit to the variety of activities.

The group to which Marilyn belongs is not large—there are, in fact, twelve girls and an adult leader. There are, however, forty-five girls in Marilyn's church who are Canadian Girls in Training. They belong to four groups in the C.G.I.T. department. All the girls meet together for a brief part of the meeting each week. Then the four groups separate to their own meeting rooms for the greater part of the meeting.

The adult leader of the group is one of Marilyn's best friends. In fact she is a friend to all of the girls. She has discovered a good deal about Marilyn and the others in the group. She has visited their homes, has met their day-school teachers and has come to know their companions—both girls and boys. It is often to her that Marilyn goes when she has problems which seem to be too great to solve alone.

In the group, she shares in all of the activities. The girls take most of the responsibility for planning and

carrying out activities but she is always around to give the bit of advice that is needed and to help where help is required. On Sunday, it is her responsibility to take charge of the lesson period, but she is wise in asking group members to help here too.

For two summers now Marilyn has attended a C.G.I.T. camp. More than 150 camps under C.G.I.T. auspices are held across the Dominion each summer. The camp program, besides regular camping activities, includes periods for daily worship, Bible study and interest groups.

Marilyn, who has always been interested in far-away places and people, is particularly interested in the fact that this movement to which she belongs now exists in other countries too, for it has been established in those places to which Canadian missionaries have gone. She is glad to

know that there are now Trinidad, African, Chinese and other Girls in Training too.

Through girls' conferences Marilyn has discovered that the Canadian Girls in Training program is planned nationally by the National C.G.I.T. Committee of the Department of Christian Education of the Canadian Council of Churches. On this committee there are official representatives from the Baptist Church, Church of Christ, Disciples, Presbyterian and United Churches. The program is also one of the recognized programs for girls in the Church of England in Canada. The National Committee decides on policy and prepares program materials.

Occasionally, at a special rally or conference Marilyn has met some of the Girls' Work Secretaries who are employed by denominations or by provincial interdenominational boards to promote and assist C.G.I.T. groups.

When she became a member of her C.G.I.T. group, Marilyn accepted the Canadian Girls in Training purpose as her own. Since that time, it has come to mean more and more to her, as she realized that it is shared by 30,000 other Canadian girls.

"As a Canadian Girl in Training under the leadership of Jesus,

It is my purpose to

Cherish Health,

Seek Truth,

Know God,

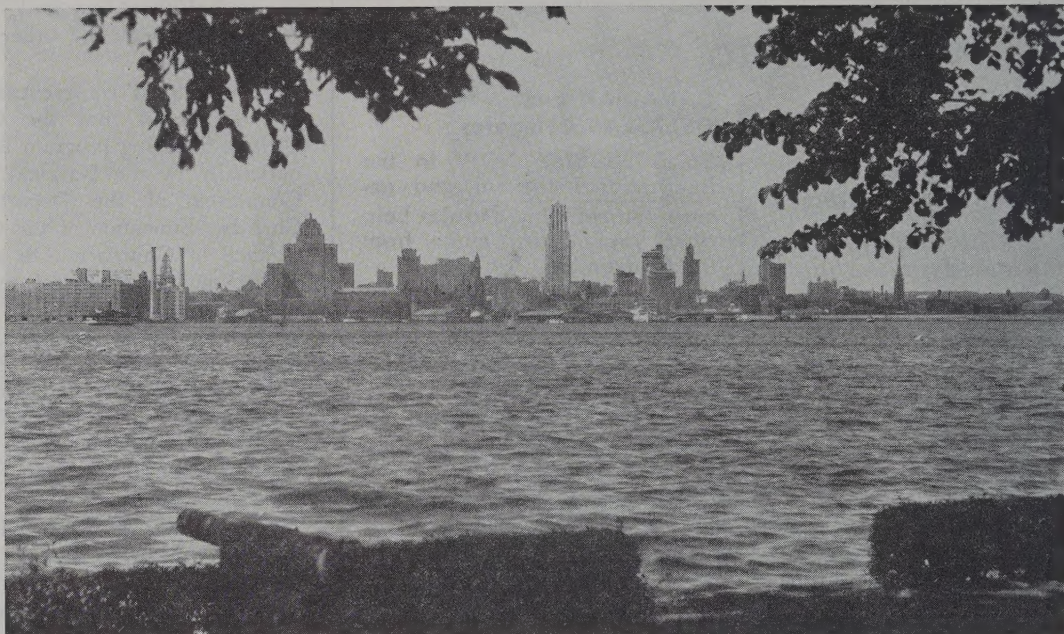
Serve others,

And thus with His help become the girl that God would have me be."



A C. G. I. T. group with beginners in the church school.

T. V. Little



Canadian Government Travel Bureau

Toronto from Centre Island. Toronto is host city to the World Convention on Christian Education.

Call to 22nd Quadrennial Convention

AT THE MIDPOINT of the century, it is appropriate that Christians review the past, survey the present, and look forward to the future. It will be our privilege this year to greet our friends active in Christian education around the world at the Convention of the World Council of Christian Education. With them we shall re-dedicate ourselves to the winning of mankind to Jesus Christ and to His Church.

I, therefore, call the Christian edu-

cation forces of the United States and Canada to the

22nd Quadrennial Convention of the International Council of Religious Education

to be held in the city of Toronto, Ontario, on Tuesday, August 15, 1950.

It will be my pleasant duty there to present a statement on behalf of the Convention officers while our General Secretary, Dr. Roy G. Ross, will present his quadrennial report. We are

looking forward to hearing an inspirational address by the Council's Chairman, Dr. Paul Calvin Payne.

May this meeting, held in connection with the World Convention, inspire us to more faithful witness to the Lord Jesus Christ, the great Teacher of us all.

Harold E. Stassen,
President, International Quadrennial
Convention

Philadelphia, Pennsylvania
May 3, 1950

The Bible and the Children

by **Ethel L. Smither***

WHENEVER teachers think about sharing with children the Christian's heritage in the Bible, problems immediately become evident. For example, one teacher may

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ask when the Bible can best be used in teaching religion. Another may raise the question of how the Scriptures may be shared with children. Other questions frequently asked are: Are there ways to evaluate the selection of biblical materials for children? Are stories from the Bible the best method of presentation, and for what ages?

Perhaps the most fruitful and thoughtful query of all is: What do we know about children that will help us answer these questions? This leads to two other questions which suggest solutions: How do we think about teaching and learning today? How do these ideas affect the way we have customarily taught the Bible?

What do we mean by learning and teaching?

Learning today is not regarded as the acquisition of unrelated information or the mastery of facts. Nor is teaching looked upon as the mere presentation of even valuable information. Learning is a developmental process which continues throughout life. The age of the child, his level of language mastery, the maturity of his interests, the stage of his emotional growth, all enter into any decision about what and when he should be taught the essentials in any field. Teaching uses facts, but only for a purpose; that is, it seeks to establish meaning, to help the learner gain insight and understanding and to use his insights in order to grow as a person. Basic concepts and ideas are chosen in a given subject and then these are taught step by step as the child is able to gain insight and to use his understandings.

The methods of teaching likewise are chosen on the basis of the child's maturity. One cannot say that Bible stories in themselves constitute a good method of teaching. It depends upon whether or not the child is at that stage in his maturing when these stories are the best method to help him understand and to grow because of his new mastery of ideas or of values. Those materials and methods alike are chosen that help children to think as clearly as they are able, to feel as deeply as they honestly can, and to accept and organize their lives around values as far as a boy and girl of that age can integrate life.

Those ideas and values that are held to be basic in Christian education determine today what biblical materials are taught to any age group and also the methods of instruction that are used. Often with children the method is almost as important as the basic ideas that are to be introduced.

Children must be ready to learn

The pamphlet, *Goals for the Christian Education of Children*¹ is a first and significant attempt to state for the various maturity levels what are the purposes, values, concepts and guidance that should determine the Christian education of children. This statement gives the teacher a real



Religious News Service Photo

The Bible will mean much to children if it is loved and cherished in the home and is associated with meaningful and joyous family experiences.

guide in discovering the what, the when, and the how of the use of the Bible with children, although much further experimentation is needed to see how the principles set forth in this pamphlet actually work out with children.

Using this pamphlet, the teacher will probably come to the conclusion that all Bible teaching must wait upon the maturing of the child. With the best will, no adult can teach children that which they are not yet ready to learn. When adults do try to force the process, verbalisms result. That is, the child can repeat the words of the Bible verses but these words will have no motivating power for Christian living. They will not stimulate religious growth because they will not control thought or move the child to action, whether it be worship, fellowship, or service.

The first principle for selecting biblical stories or passages for children is that they should be chosen when the children are mature enough to grow religiously because of their use. Probably the majority of Bible stories and passages will not be selected by this standard until the child has left early childhood behind and, at seven and eight, is ready to use the first simple stories in Christian thought and decision.

Children must first experience Christian living in others

A second principle to follow in choosing Bible materials for the religious guidance of children follows naturally. The selection must wait on the kind of living and experiencing in the home and church which lends meaning to the biblical materials and makes the child regard the Bible as

¹Published by the International Council of Religious Education. 25c.

of great value. While most of the Bible is unsuitable for *direct* use with pre-school and younger primary children, the child's fundamental attitude toward the Bible and his desire really to know if for himself is often determined in these early years by what happens to him in the matrix of the family and in the fellowship of the church. These are the times in a child's life when he learns by pattern and by the communication of attitude and emotion. Young children assume unconsciously the attitudes of their parents, value what the parents consider important, and seek what the family approves and appreciates.

The Bible will mean much or little to boys and girls as they grow older according to whether or not it is used as a guide, is loved and cherished in their homes, and is associated with meaningful and joyous family experiences. Sending of children to a church school will never take the place of this kind of home experience, and the religious educator who leads parents to believe that it could is betraying the family.

Again, parents and church school teachers and ministers must live Christ-like lives of gentleness, kindness, forbearance, and of tender regard for others before their children and toward their children, if they are to bring any real background of understanding of the Bible into the children's lives. The church must indeed be the family of God if it is to nurture young children religiously. Creating this kind of atmosphere and carrying on this kind of life in Christian home and church is just as much a method of teaching the truths of the Bible as telling stories and repeating Bible verses.

Children must see parents and other adults, especially teachers, live with affirmative confidence in these times that often seem difficult. Unless they have contacts with such adults a doubt of the reality of God and of his complete dependability may lie as a canker at the root of the child's personality and make any subsequent direct teaching of the Bible ineffective. This living of life with God is the only valid method of laying foundations of Bible study with children.

In addition, older boys and girls need also to associate with adults who are keenly enthusiastic about the

Bible, who reverently are seeking new light on the great truths of religion, who are earnestly, hopefully, and sacrificially placing the kingdom of God first in life. Until adults can share such a life with children the best direct teaching of the Bible in the church school will be perfunctory and unrealistic.

Christian festivals are teaching opportunities

In the third place, the celebration of the Christian festivals provides a natural setting for the teaching of religion to children of all ages and especially to the younger children. Joy, wonder, anticipation, —family unity, all add greatly to the effectiveness of this kind of approach. For this reason the kindergarten and primary units for Thanksgiving and Christmas are usually the most effective found in the course. The spiritualization of the celebration of the festival at home lends greater meaning to the biblical materials.

Teaching younger children

The child's span of attention and immaturity in mastery of language must be taken into account, as well as his limitations in vocabulary. The nursery child is not ready for a fully constructed story, but can understand an incident. Sometimes it is better to use a few sentences used with a picture than a story. For example, a picture of a Madonna and child, with a few sentences telling how Mary cared for her baby, is probably the best use of the Nativity narratives with the three-year-old.

Kindergarten children learn to love and appreciate Jesus through hearing simple stories of his love and kindness. The same approach may be used with younger primary children.

Teachers need not fear to repeat materials if they can introduce new and interesting approaches. Most courses in religious education for children introduce so many stories and verses that the children never really know any of them but get only a vague and mixed impression of the whole. There is always the danger of the adult's going too fast for the child to walk on his own two feet.

Teaching older children

The older children should build background knowledge of biblical lands and customs in order to understand many elements of Bible stories. Without this knowledge, the study of the Bible which should begin in simple fashion in the junior years, will be vague and ineffective. The older primary and the younger junior child can begin to learn about customs, climate, home and village life, festivals, and geography of the Holy Land. These children should have their first introduction to the Bible as a book and their first connected picture of the life of Jesus. They can begin to use biblical materials increasingly in worship.

The use of biblical passages with younger children should be rhythmic. For example, many Bible verses should be set to music and used as hymns, responses, and prayers by primary and junior boys and girls. Longer passages like Psalm 100 are to be preferred to a change of short verse each Sunday.

Older children should build upon and expand these emphases by adding details that enrich their concepts and religious practices. They should learn how the early church began. In early adolescence, when an historical sense is fairly well developed, the boys and girls should learn about the developing ideas of God, of society, of righteousness, and of moral responsibility that are found in the Old Testament. They should learn to view the Old Testament teachings from the viewpoint of Our Lord's message in the New Testament.

Bible passages may be taught and used in worship with older boys and girls. Memorization, for good or ill, has little place in modern life except as mastery comes through use. A reason for learning and many uses of the material seem to be the best ways to insure memorization.

In summary we may say that the first teaching of the Bible is effective when the children see it lived as a reality of everyday in home and church. The second step is to choose materials that best help children grow in religious concepts, attitudes, and activities at each stage of their development. The third point seems to be to use those methods which make the Bible enter into the child's life and motivate religious purpose and living.

Your Building and Your Young People

Can you expect to keep young people in church school if you do not provide them with adequate rooms and equipment?

by Luke G. Beauchamp*

AT THE PRESENT TIME there is a tremendous amount of building going on among churches. Naturally one would expect to find a marked improvement in planning facilities for youth. Too often this does not seem to be the case. By simply facing the facts that are emerging from the present building boom it would seem that we are neglecting young people as we plan our new educational buildings. This would scarcely be intentional; there must be another reason for it. It is probable that the real reason for neglecting to plan and provide adequately for youth work in the local church is because we are ignoring the principles underlying the necessity for doing this.

What underlying principles are involved?

It would be well to review certain basic principles involved in this matter and eight of these have been called to our attention by Miss Clarice Bowman, a specialist in youth work who carries some responsibility on the Committee on Church School Architecture in the Board of Education of the Methodist Church. *First*, there are three age levels of youth. These are intermediates or junior highs, ages 12 through 14; seniors, ages 15 through 17; older youth, ages 18 through 23. It is very unwise to lump these three age-groups together or any two of the groups together. They do not speak the same language. Interests are entirely different; abilities are entirely different. They simply do not share enough of the same interests and ability levels to make happy functioning in one group possible. We are dealing here, not with mere religious education theories but with the way God made people.

These laws of growth are not of our making; when we try to cut across them, by putting youth of these different age-groups together in church groupings, we are going across the grain of God's law of growth.

The second principle is: that the youth of each age-level needs a "home-room." This may be a versatile room, if the church does not have much money to put into equipment. For example, if it is rectangular in shape rather than square, and if there is one unbroken wall, the youth themselves may arrange for such worship settings as will enable them to convert this room into a desirable sanctuary for their worship moments. Or again, for discussion and business meetings, they may take away their worship setting and put their chairs in a circle or semi-circle, and convert the room into a discussion atmosphere. Again, for recreation for that particular age-level, chairs may be moved around the sides of the walls and decorations put up and a general social room atmosphere developed. It is desirable that in one of these rooms there be a fireplace, although that is not necessary. There is something about a fireplace that builds the quality of intimate fellowship and we need more of that sort of thing in the local church.

This demand for separate rooms may sound impractical, since there are many one-room churches in this country and others in which only one room can be turned over to the whole youth division. What do we do about that? It is no use to say build additional rooms, for in some situations this is manifestly impossible. How can we provide for youth in this situation? In the first place, we can make use of proper grouping even in the one room. For instance if one end of a rectangular building could be used for youth, we might use folding

doors, putting the intermediates in one corner, the older youth in another and the seniors in a third corner. In this manner we would still preserve to some extent the proper grouping of our youth.

Again we can stagger the program and perhaps encourage the youth groups to meet on Sunday evening. Better still, if we want to reach older youth who because of vocational conflicts cannot always meet on Sunday morning, we could organize classes for other periods, either on Sunday evenings or on weekdays. This would relieve the situation somewhat. If the parsonage is close by and a living room is available, one of the youth groups might well meet there. It is a matter of doing the best that we can with the space that we have. But we can still retain the important principles implied in this article, that we must keep the age-groups on an interest basis and not lump them together.

The third principle has been stated by Miss Bowman as: "Youth of these varying age-levels need larger class rooms than has been the case in former decades of building." In our suggestions about church school building and equipment for the educational program, the statement is made that up to fifteen intermediates and approximately twenty to twenty-five seniors and older youth might work together in the same room. We are not advocating larger classes so much as larger class rooms. Rather than the cubby-holes of former days, youth need room to move around. The better, more creative teaching demands chairs that are movable and small folding tables that can be stacked against the wall when not in use. These tables take up much less room than the unwieldy tables of former days, and there is closer contact between the teacher and youth when some are not at the end of a long table. Two or three small tables might be used by committees of the youth right within the class time, each pursuing self-chosen activities of learning, preparatory to bringing their total contribution to the class group. This is only one example of possible methods of creative teaching that elicit the maximum participation on the

*Department of General Church School Work, Board of Education of the Methodist Church, Nashville, Tennessee.

part of each growing individual. Larger class rooms are to be recommended at all odds.

In the fourth place, class work with all age-levels of youth is co-educational. Youth are together in schools, clubs, and in real life. They need training in the church for the problems they must face in the world together. Furthermore, they need wholesome group relationships as preparatory to the time when they will be going together, dating and preparing for marriage. They need to learn the give and take of working together in committees and small groups before they can learn to pull together as a team. To separate them in the church, when they are together in other activities, is to leave the impression in their minds that the church is somehow abnormal. Whenever there are problems as to having boys and girls together in the same groups in the church, these have been found to be, in almost every instance, adult conditions. Youth need training in Christian fellowship and this should be regarded as truly a part of the church program and as much one of their goals as their training in Bible, worship, and other aspects of the Christian life.¹

In the fifth place, youth need in their churches a provision for a variety of experiences. Young people need recreation—wholesome, happy experiences of good times together and of learning how to be one with each other in good happy fellowship. For their recreation, they need—not so much the gymnasium of the former days which is now most adequately provided by the YMCA's and other organizations—but the fellowship rooms such as suggested on page 47 of *The Church School and Parish House Building*.² These are rooms where they can come and read books or play records; rooms where they can come, perhaps, afternoons after school individually or in small groups, hold committee meetings and gener-

ally feel at home. Another need for youth, in a varied program, is provision for drama. Sometimes the large social hall of the church can have a permanent stage at one end with curtains and dressing rooms and storage space for costumes and the like. This is ideal and to be commended as procedure. Never should such a large fellowship room be built without provision for drama.

The sixth principle to keep in mind is that provisions should be made for the use of audio and visual helps as with every other age-group. No longer is the stress made upon having an outlet for a projector in one large room. Rather, visual and auditory aids should be used with the teaching process in smaller rooms, as a normal, integral part of the on-going program. We are not trying to build more "entertainment items" in our use of audio and visual materials in the churches, so much as weaving them into the on-going process, as truly as are printed materials woven in as means to larger ends. Electric outlets should be in every class room and fellowship rooms so as to make the use of these materials possible.

In the seventh place, blackboards should always be portable, but not unwieldy. Very small ones are suitable, preferably ones that can be placed on an easel, and when not in use the easel and board put in storage space. Built-in blackboards are never to be recommended. We are not trying to build in the church the old-time school-room atmosphere. We are not trying to get questions and correct answers on the board. Rather there comes a time in discussion groups of youth where one of the young people can keep a record of the discussion on a blackboard as helpful in visualizing the unfolding of a problem.

The last principle is the need for a little chapel somewhere in the church or an upper-room where youth can come individually for meditation when they face problems on which they need special spiritual help. It is highly desirable that somewhere in the total church building there be such a chapel. It will serve for installation services of the youth, other candle-light services, and for times when as a group fellowship they are seeking a spiritual experience. If such a chapel is not available due to a lack of finances or space of the total

church building, the youth themselves may be encouraged to convert one of their class rooms into such, keeping it always sacred as their chapel spot. Where such chapels are available, leaders report a marked deepening of spiritual fellowship among the youth. Youth need for their worship guidance little places of meditation as well as they need to participate in the church service of worship. The two are not competitive. Ministers find that where youth are provided with a chapel of some sort they will be more apt to participate in church worship and thus grow in their total Christian life.

What does this mean in terms of space?

What do these principles mean when we write the adequate provisions for youth in a local church? In order to put it briefly let me just list in outline form suggestions for church school buildings concerning the Youth Division, ages 12-23, in a local church.

Location of Rooms—on any floor

Floor Space

- Intermediates, 14 square feet per pupil
- Seniors, 10 square feet per pupil
- Older youth, 10 square feet per pupil

Rooms needed

- Intermediates (12, 13, and 14 years, or grades 7, 8, and 9):
 1. When attendance is 75 or under a worship-and-fellowship room for whole department with separate class rooms for each ten to fifteen intermediates. These rooms may be used for Sunday morning and evening activities of this age.
 2. When attendance is over 75 a meeting room for each of the three grades which would serve for worship and fellowship and classes or committees. Additional class-or-committee room for each 10 to 15 intermediates desirable.
- Senior (15, 16, and 17 years or grades 10 through high school):
 1. A worship-and-fellowship room for entire department—capacity 100 or more, class-or-committee rooms, each to accommodate 15 to 20. These rooms may be used for Sunday morning and evening activities of this age.

¹This is not a statement of formal policy of the International Council of Religious Education. The articles by Miss Webster and Mr. Shorten in this issue indicate that the opposite point of view is held by the Canadian churches. However, in the United States church youth leaders generally believe in co-education, although they might not put the case as strongly as Mr. Beauchamp does.

²By E. M. Conover. Available from the International Council of Religious Education, \$1.50 each.

- Older Youth (18-23)
Same requirements as for seniors.
- Provision for wraps (separate cloakrooms for each department if possible)

Storage and Equipment

- Adequate space in each department for hymnals, records, pictures, work materials, worship files, drama costumes, audio-visual materials and equipment, and worship-setting equipment.
- Bulletin board at the back of worship-and-fellowship rooms.
- Unbroken front wall to encourage different settings for worship, discussion, etc.
- Movable blackboards or easels desirable.
- Small movable tables and comfortable separate chairs (equipped with rubber shoes) in class-or-committee rooms.

- Wiring for audio-visual material in each room if possible.
- Provision for refreshments for each age group.
- Provision for use of the worship-and-fellowship room for recreation, business meetings, and as general "church headquarters" for that age youth.
- Piano (or other musical instrument) against side (not front) wall in each worship-and-fellowship room.

What difference will it make?

What if we don't meet the adequate provisions for youth that we have been talking about in this article? What difference will it really make? We do not have to search very far for the answer to this question. We have been getting the answer for some time in our churches. The an-

(Continued on page 38)

maple and oak are good. Avoid woodbine and other varieties which have more than one leaf on a stem and are hard to lay flat on paper.

2. Prepare cups and brushes for using turpentine. Children have no difficulty in using turpentine if they have good manual control, are purposeful, and are interested in the project. They should wear play clothes or newspaper aprons to protect clothing against stray drops of the liquid. To make sure that none is spilled, the teacher may take extra precaution by securing some of the small glass cups which are used under the legs of furniture. These heavy glass cups have wide, flat bases and will not tip. Have one for each child, or one for two children to use together. Pour a very small amount of turpentine into each little cup. This will last for printing many leaves. The child takes a brush, dips just the tip into the turpentine, and brushes it lightly over the veins of the leaf.

3. Select the color of Sketcho Crayon to be used and rub the crayon over the veins of the leaf. Sketcho Crayons are a product of the American Crayon Company. They are an oil paint crayon, soluble in turpentine. They come in fifty cent boxes or in dollar boxes containing a larger selection of colors. The small box is usually adequate. Every church school should have these crayons in the supply cupboard as they are used in many activities.

4. When the veins of the leaf are well covered with the color, pick the leaf up by the stem, and lay it, vein side *down*, on the poster or other sheet being printed. Place a piece of paper over it and rub lightly with a soft cloth. The pressure may also be done with a rolling pin, a round bottle, or a heavy book, but teachers will find that rubbing with a soft cloth will make the print clear and distinct. Care should be taken not to move the top paper or the leaf, or the print will smear.

5. Remove the leaf carefully. The veins will be printed on the poster and the outline of the leaf will be distinct. This does not make a solid print, but a delicate, lacy reproduction.

Carbon printing

Carbon printing is perhaps the most interesting of leaf printing processes. It is a little more involved than Sketcho Printing, but the results are

Have You Printed Leaves?

Seventh in a series of articles describing favorite types of creative activities used with children

by **Ruth Armstrong Beck***

L EAF PRINTING is one of the most fascinating and absorbing of the printing processes. In spatter and blue printing, already discussed¹, the outline of the leaf is emphasized. In the various forms of leaf printing, the veins of the leaf are printed.

Children are not aware of the fine tracery and delicate veining of leaves until they have had the experience of printing them and studying the prints. It is helpful with juniors and older boys and girls to note how the leaf structures vary, as they discuss God's wonder world. They will see that some leaves grow in clusters, some equally spaced on each side of the stem, and others alternating on each side of the stem². Children may be interested to learn the names of a few

common leaf forms as they print them.

Leaf prints in color make lovely posters. One teacher got a large sheet of cream colored paper. In the center of the paper she printed, as her primary children dictated, the verses of Scripture which they could recall about the lovely things in God's world. They included: "He hath made everything beautiful in its time," "God giveth us richly all things to enjoy," "The flowers appear on the earth," and others. As a border, the children printed new spring leaves. They used only green to do the printing. Had this been a fall poster, they would have used oranges and yellows and browns.

There are several ways to make leaf prints. The poster just mentioned was decorated with Sketcho Printing.

Sketcho Prints

Here is the procedure for making prints in this way:

1. Secure leaves. For primary children these should be of good size, perfect, and of a variety that the children may gather for themselves. Elm,

*Clinton, Oklahoma

¹In the May and June, 1950 issues of the International Journal of Religious Education.

²See Webster's Collegiate Dictionary, Fifth Edition, page 570 for a brief, illustrated diagram of leaf forms. Similar diagrams are in other dictionaries.



In Sketcho printing, when the veins of the leaf are colored, the leaf is put on the paper, another piece of paper is placed on top, and then pressed lightly with a rolling pin.

Ralph Berry

well worth the work which goes into making the prints.

Carbon paper, either used or new, is cut into small pieces. Or one large sheet may be used several times if the leaf is put in a different position, for each printing. Carbon paper may be obtained in different colors. Other materials needed are: an electric iron, clean newspaper or scratch pad paper; leaves, and the paper on which the prints are to be made. Prints are made in this way:

Cover the tables with several sheets of newspaper. Take a sheet of carbon paper and place the leaf to be printed, vein side *down*, on the carbon side of the paper. Over the leaf, place a sheet of scratch pad paper or newspaper. This piece of paper must be a little larger than the carbon paper so the carbon will not come off on the iron.

Press with a medium warm iron. Remove the paper immediately, pick up the leaf and place it, vein side *down*, on the sheet of paper which is to be printed. Cover with another piece of paper and press again with the warm iron. The veins, which are covered with the melted carbon from the carbon paper, will print onto the

sheet of paper. Remove the top paper carefully, pick up the leaf, and, behold, the print!

These prints make beautiful book covers, greeting cards, posters, nature friezes and illustrations for books.

The group doing carbon printing should be organized in order to make use of the iron in the best and most orderly manner. If the group is large, they might divide into smaller units, each with its own iron. Teachers must try out all electrical connections and be sure that everything is in good working order. Ample work space should be provided and plenty of paper is a real necessity. Needless to say, this technique, as is true with every skill, should be tried out by the leaders before work is attempted with the group.

Children find great pleasure and instruction in this technique, and are able, if given clear directions, to accomplish the work with no disorder, burned fingers or accidents.

Ink printing

Another form of leaf printing which juniors and junior high boys and girls enjoy is done with printers' ink or block printing ink. Water soluble block printing ink, available in

colors, is best as it washes off fingers easily.

Materials needed are: block printing ink; a brayer (a flat roller which spreads ink evenly); a piece of glass 9x12 inches; leaves; paper on which prints are to be made.

Place a small amount of the ink from the tube on the glass. Mix with a few drops of water and spread with the brayer until it is even and leaves a thin film on the roller when the brayer is rolled back and forth on the glass. If it is thick and sticks to the roller, there is too much ink. Some should be scraped off and saved to be used later.

Have the tables well covered with newspapers, and provide pieces of newspaper on which to place the leaves when applying the ink.

With the leaf vein side *up* on a piece of paper, roll the brayer lightly over the veins of the leaf. A thin film of ink should be visible on the leaf veins.

Pick the leaf up and lay it carefully on the paper to be printed. Place a piece of newspaper or scratch pad paper over the leaf and press with a bottle, a rolling pin or a soft folded cloth.

Remove the top paper, pick up the leaf. The print should stand out clearly and distinctly on the paper.

A variation of this method which older groups enjoy is to spatter a background for the leaf print. This is done by leaving the leaf on the printed paper after the last step and spattering a background in a contrasting color before the leaf is lifted up. Remove the leaf when the spatter ink is dry. It is not necessary to pin the leaf down, as the printing ink holds it firmly in place. If a third color is desired, the paper used may be colored.

These printing techniques are helpful to boys and girls and lead to appreciation of God's work in the world and of the loveliness of things often taken for granted. They help to enrich spring and summer courses and are often appropriate for vacation church school courses. The teacher must be careful that the interest in the "doing" does not take the place of the purpose of the project. The group should be conscious of the purpose of the unit of study and of how this activity fits into it. They will then grow in knowledge, wonder and worship as they explore together.

Children's Church at a Summer Resort

by Eleanor Van Gilder*

BILLY had been a summer visitor at the lake for several years, but he had never enjoyed Sundays. He went to church in the village with his parents, but it wasn't a very happy experience, for most of the time he had no chance to go to church school. Usually there was no Sunday school in the village churches. Or if one was held for children, there was no place for Daddy and Mommy to go to class while they waited for him. And anyway, there were so few children that it wasn't any fun and he didn't learn anything.

"Union Service" in which the three churches in town united, were fine for adults and in that way there was always a church open while ministers took their vacation. It meant, however, that Billy had to sit through an adult service which he did not comprehend and in which he felt he had no part. He had much rather be dangling his feet off the end of a dock. Funny, they felt good dangling in the water, but they always got prickly dangling over the edge of the pew, and he couldn't help wriggling.

But this morning was a surprise! His mother told him she had just heard that there was a church for children in one of the three village churches. He was to go there while she and Daddy went to Union Service in another church nearby. He went, rather timidly, but it seemed only a moment until he was in a Sunday school room with other boys and girls his own size. They learned a new song about church, and the teacher told them why the church was called "God's house." Then they folded a paper and colored the picture of a church and learned that on the inside of the paper was an invitation to take to some other boy or girl to come to church too. How time flew!

Then the teacher lined them up and told them they were going down

to their own church just like grown people. Billy tried to walk straight and tall like Daddy. They even went out of the building to enter the big, front doors. There were many bigger boys and girls who had been in other rooms. Boy ushers showed them to their seats as the organ played softly. Soon the choir came in. They, too, were boys and girls in black robes with white surplices.

Then into the pulpit walked, not a minister, nor a teacher, but two girls and a boy about twelve years old. One gave the call to worship, another read from the big Bible, and the other followed with the morning prayer. Even Billy could understand, for the service was very simple. Then Billy's department sang, "This Is God's House." One of the teachers told them about some children in Greece that they could help and explained that the offering from their children's church would go half for expenses and half to help the children in Greece. She said that they weren't just to bring money, but they could bring shoes and clothes that they had outgrown, too. The boy ushers took the offering and then one of the children in the pulpit gave an offering prayer. A high school girl told them a nice story. They all sang, "I Think When I Read That Sweet Story of Old." The benediction was very simple.

Billy went out feeling he had really been to God's house. Daddy and Mommy had come from their church and were there waiting. Billy was so anxious to tell them all that had happened that he never once thought of being hot, or hungry, and though his legs had dangled from the pew in the big church, they hadn't gotten prickly, and he'd even been too interested to be wriggly.

Yes, that was Billy's introduction to the Junior Union Church in our summer resort town. It was also a new and enriching experience for many other boys and girls from kin-

dergarten through junior high. The nursery group was there, too, meeting in their own room but usually not coming into the church for the worship service. A few high school people helped, particularly by telling the stories which took the place of sermons. A high school girl also played the organ and another directed the choir. As a rule the "minister" was selected from the junior high group with assistants from the junior and primary departments. There was a treasurer for current expenses and benevolences who counted the money and divided it into two parts to help pay for the study books and for Church World Service. Of course, the venture was backed by our local Council of Churches, but the contributions more than met the expenses.

The curriculum was simple. The kindergarten and primary groups learned about "Our Friendly Church." The junior department studied the hymns of the church and acted as our choir. Usually, unless the day was particularly hot, they were robed and sang one of the hymns they had studied as an anthem. Occasionally, one of them acted as soloist. The junior high group studied the heroes of the church, gaining an admiration for men of outstanding Christian character through the ages.

Always, after the study groups, the worship service was turned over entirely to the children. Of course, those in charge had helped plan the service and consulted with the boys and girls who were to take part, but on Sunday morning no adult ever entered the pulpit or interfered in any way with the conduct of the service.

I know of no time throughout the six weeks of this program that there was not a completely reverent attitude among the children. Never did we have a disciplinary problem, and the worship services proved an inspiration to teachers as well as the children themselves.

On two Sundays we had outdoor worship services at the park, and on the final Sunday a service of dedication of our gifts for Church World Service.

In our community this cooperative Children's Church proved to be the answer of how to keep children interested during the summer slump. And it also helped us to provide a program of study and worship for young visitors on vacation trips.

*Cuba, New York

Guideposts for the Christian Teacher

A service of dedication of officers and teachers based upon the objectives of Christian education

by Anna Laura Gebhard*

THIS DEDICATION SERVICE has been used in several ways. One pastor used it as a part of his Sunday morning service to consecrate the church school staff on Christian Education Sunday. It was used as the final worship service of a community leadership training school in order to send the teachers away from their training classes with a fresh dedication to the major goals of Christian education. At another time it was the closing period of worship of a one-day teacher training conference. However it is used, its chief purpose is to place before Christian teachers in a worship experience the principal purposes of Christian education.

You will want to adapt the service to the particular use you wish to make of it. If the candle-lighting ceremony is used, eight unlighted candles will be placed on the altar around a single tall taper, which will represent the Gospel of Christ. This will be lighted during the Prelude. The eight candles may be lighted by eight teachers coming forward in turn as each objective is read. They may then take their places on both sides of the altar, holding their lighted candles till the conclusion of the service.

The choral responses may be sung by either the congregation, a quartet, or a soloist, or may be read by the leader with a quiet organ accompaniment of the hymn melody.

The quotations from the New Testament are from the Revised Standard Version.

ORGAN PRELUDE: "Spirit of God, Descend Upon My Heart"; "Breath on Me, Breath of God"

OPENING HYMN: "Lord Speak to Me, That I May Speak," verses 1 and 2.

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INTRODUCTION: (This may be given by someone other than the Leader who has charge of the service below.)

What is the function of the teaching work of the Church? This is a question which has had long study by scholars and workers in the Christian education movement. Eight main objectives have been adopted by the International Council of Religious Education and these have in general guided our work during the last two decades. These objectives speak in terms of growing persons, meaning persons of all ages who continue to grow in Christian knowledge, faith, and in skills in Christian living. They deal with the various aspects of development needed for a well-rounded Christian character: with a consciousness of God, an acceptance of Jesus as Savior, continued growth in Christian character as an individual and as a member of a family, participation in the building of a Christian social order and in the work of the Church, a Christian philosophy of life, and a love for the Bible. Today we dedicate ourselves anew to fulfilling these objectives.

On our altar is a lighted taper which symbolizes the Gospel of Christ, which has lighted the world for nearly two thousand years. Like each generation before us, we draw from this light our inspiration for making the Gospel meaningful to our own time, interpreting it in terms of the organization and the vocabulary which we today use.

CALL TO WORSHIP (By the Leader)

Where are we going?

We—who teach.

Is the path ahead uncertain,

Clouded by doubts and fears?

Do eyes of children, youth, adults,

Seek ours for answers that we do not know?

Where are we going?

(Pause)

THE FIRST OBJECTIVE

Leader: Let us be still. . . and know . . . God.

(Period of silent meditation)

Choral Response:

Breathe on me, breath of God,

Fill me with life anew,

That I may love what thou dost love

And do what thou wouldst do.

Leader: This is the first objective: "Christian education seeks to foster in growing persons a consciousness of God as a

reality in human experience, and a sense of personal relationship to him."

(First teacher lights a candle from the central taper as the objective is read, and takes a place beside the altar.)

THE SECOND OBJECTIVE

Leader: We would see Jesus. (Pause)

"Jesus increased in wisdom and stature, and in favor with God and man. . . .

Blessed are those who feel their spiritual

need. . . . Blessed are the humble-minded. . . .

Blessed are the merciful. . . .

Blessed are the pure in heart. . . .

Blessed are the peacemakers. . . . Any man

that would come after me, let him deny himself, take up his cross and follow me."

Choral Response:

We would see Jesus, on the mountain teaching,¹

With all the listening people gathered round;

While birds and flowers and sky above are preaching

The blessedness which simple trust has found.

Leader: This is the second objective:

"Christian education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teachings of Jesus as will lead to experience of him as Saviour and Lord, loyalty to him and his cause, and manifest itself in daily life and conduct."

(Second teacher lights her candle from the center taper and takes her place as the aim is read.)

THE THIRD OBJECTIVE

Leader: We would be like him. (Pause)

Paul said: "For me to live is Christ, for not I, but Christ, liveth in me." Jesus said: "I am the light of the world."

Again he said: "Ye are the light of the world. Let your light so shine before men that they may see your good works and give glory to your Father who is in heaven."

Choral Response:

Light of the world, illumine²

This darkened earth of thine,

Till everything that's human

Be filled with the divine;

Till every tongue and nation,

From sin's dominion free,

Rise in the new creation

That springs from love and Thee.

Leader: This is the third objective:

"Christian education seeks to foster in growing persons a progressive and continuous development of Christ-like character."

(Third teacher lights candle from center taper and takes her place.)

THE FOURTH OBJECTIVE

Leader: "Thy kingdom come, thy will be done on earth." (Pause)

"We are of God . . . Let us love one another; for love is of God . . . If any-

¹By J. Edgar Park. From *New Worship and Song*. Copyright, The Pilgrim Press. Used by permission.

²Third verse of "Light of the World, We Hail Thee," by John S. B. Monsell.

one says 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. And this is the commandment we have from him, that he who loves God should love his brother also."

Jesus prayed: "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou has sent me and hast loved them even as thou hast loved me."

Choral Response:

O brother man, fold to thy heart thy brother,
Where pity dwells the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Leader: The fourth objective is this: "Christian education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the fatherhood of God and the brotherhood of man."

(Fourth teacher lights candle at center taper and takes her place.)

THE FIFTH OBJECTIVE

Leader: We pray for thy church.

Unison Prayer: O God we pray for thy church, which is set today amid the perplexities of a changing order, face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in contrition. Oh, baptize her afresh in the life-giving spirit of Jesus! Put upon her lips the ancient gospel of her Lord. Fill her with the prophet's scorn of tyranny, and with a Christlike tenderness for the heavy-laden and downtrodden. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory. Amen. (Walter Rauschenbusch)³

Leader: Our fifth objective is this: "Christian education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians—the church."

(Fifth teacher lights candle from center and takes her place.)

THE SIXTH OBJECTIVE

Leader: Happy is the home when God is there. *(Pause)* "Love is patient and kind. Love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable

or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends."

Choral Response:

O happy home, where each one serves thee, lowly,⁴
Whatever his appointed work may be
Till every common task seems great and holy
When it is done, O Lord, as unto Thee.

Leader: The sixth objective, then, is this: "Christian education seeks to develop in growing persons an appreciation of the meaning and importance of the Christian family, and the ability and disposition to participate constructively in the life of this primary social group."

(Sixth teacher lights candle from center taper and takes her place.)

THE SEVENTH OBJECTIVE

Leader: "This is my Father's world."
"The earth is the Lord's and the fulness thereof; the world and they that dwell therein . . . The heavens declare the glory of God and the firmament showeth His handiwork . . . The law of the Lord is perfect converting the soul, the testimony of the Lord is sure, making wise the simple . . . Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord my strength and my Redeemer."

Choral Response:

This is my Father's world,⁵
O let me ne'er forget
That though the wrong seems oft so strong,
God is the Ruler yet.

Leader: Hear, then, the seventh objective: "Christian education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation."

(Seventh teacher lights candle from center taper and takes her place.)

THE EIGHTH OBJECTIVE

Leader: "Thy word is a lamp unto my feet." "Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. Give me understanding, and I shall keep thy law . . . I will walk at liberty for I seek Thy precepts. I will delight myself in thy commandments, which I have loved. Thy word is a lamp unto my feet, and a light unto my path."

Choral Response: (Hymn Tune: *Beatitude*)
The Word of God shall be my guide⁶

⁴Second verse of "O Happy Home, Where Thou Art Loved the Dearest," in *Methodist Hymnal* and other hymnals.

⁵Verse 3 of "This Is My Father's World," by Maltbie Babcock. Used by permission of Charles Scribner's Sons, Publishers.

⁶From hymn by Laufer in *Hymns for Junior Worship*. Copyright 1927 by Calvin W. Laufer and used by permission of Edward B. Laufer.

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And teach me every day;
Its truth will keep me near His side
And help me go His way.

Leader: The eighth and last objective is this: "Christian education seeks to effect in growing persons the assimilation of the best religious experience of the race, pre-eminently that recorded in the Bible, as effective guidance to present experience."

(Eighth teacher lights candle from center taper and takes her place.)

LITANY OF DEDICATION

Leader: Father God, we recognize that only to the degree that we experience thy reality and make effective in our daily attitudes and habits thy way of life can we guide growing life in the attainment of Christlike character.

To help growing persons become friends with thee, in their work and play as well as in their worship,

Group: We consecrate ourselves, our Father.

Leader: To lead others to understand and appreciate Jesus, to accept him as their Savior, and to try with all loyalty to practice his way of life,

Group: We consecrate ourselves, our Father.

Leader: To help others grow into persons who have the breadth of sympathy which Jesus had, the radiance of his joy, the winsomeness of his love,

Group: We consecrate ourselves, our Father.

Leader: To do what we can to build a society throughout the world which embodies the ideal of the fatherhood of God and the brotherhood of man,

Group: We consecrate ourselves, our Father.

Leader: To encourage others to participate in the work of the church,

Group: We consecrate ourselves, our Father.

Leader: To help others find a Christian interpretation of life and of the universe and to develop a life philosophy based on this interpretation,

Group: We consecrate ourselves, our Father.

Leader: To share with growing lives our appreciation and understanding of the Bible as an effective guide to everyday living,

Group: We consecrate ourselves, our Father.

Leader: Bless us, Our Father, in this renewal of our dedication to thee, and grant that we may have courage to be true to it in every thought, and word, and in deed. Amen.

HYMN: "Lord Speak to Me, That I May Speak" (verses 3 and 4)

BENEDICTION

³From *Prayers of the Social Awakening*, by Walter Rauschenbusch. The Pilgrim Press. Used by permission.

Primary Department

by Melba Petersen*

THEME FOR SEPTEMBER: *Appreciating the Bible*

For the Leader

Many children in the primary department do not realize that the stories they hear and the verses they repeat are from the Bible. It is hard for young children to separate fact and fiction, especially when the two are so interwoven as in many of the versions of Bible stories they hear. As they reach the junior department they will begin to understand the relationships various parts of the Bible have to one another. At the primary level the aim is simply to associate the Bible materials they have learned with the Bible as a book. We want them to learn to appreciate the Bible because it has helped people to know and love God and to know what his plans are for his world.

Resource Materials

SONGS

From *Hymns for Primary Worship* (Westminster or Judson Press)

"All People That on Earth Do Dwell," 2

"Let Us Be Glad Because of Words," 4

"O God, Whose Laws Will Never Change," 15

"Let Us Be Glad of God's Good Plans," 16

"The Lord Hath Done Great Things for Us," 29

Section of Bible songs 115-120

STORIES AND BOOKS

The Little Boy of Nazareth, Edna M. Bonser, Harper & Bros., 1930. The stories in this book can be used as a unit or individually for instruction or worship. Many are Bible stories as told to Jesus when he was a little boy.

How to Read the Bible, Edgar J. Goodspeed, John C. Winston Company, Philadelphia, 1946. A book to help the teacher in her own Bible study.

The Junior Bible, Edgar J. Goodspeed, Macmillan Company, New York, 1944. The Bible condensed and edited for juvenile reading. Some parts are a bit advanced for primary children, but many are suitable.

Tell Me About the Bible, Mary Alice Jones, Rand, McNally and Company, New York, Chicago. One of the favorite books of many children, telling about the Bible in simple terms.

Stories Jesus Loved, Alice M. Pullen, Harper & Bros., New York. This is a series of Old Testament stories told to the boy Jesus who is pictured as a thoughtful, inquiring child.

The Lord God Made Them All, Vera Pewtress, B.C.M. Press Ltd., London. Similar to the Nelson Bible Books in size and

format and can usually be secured from the same book stores.

Nelson Bible Books for Small People, Thomas R. Nelson, New York, 60c each. There are many excellent books in this series which the children can read themselves.

Bible Memory Work for Boys and Girls, Jessie Eleanor Moore, The Pilgrim Press, 1943. Standards for selections from the Bible that children can memorize and hints on how to help them.

The Bible Story of the Creation, Mary Alice Jones, Rand, McNally, Chicago. The Genesis story beautifully interpreted for primary and junior age children.

What Bible Story Books Should Children Have? a pamphlet by Rosemary K. Roorbach listing Bible story books suitable for various age groups. I.C.R.E., Chicago, 3c.

AUDIO-VISUAL

PROJECTED MATERIALS:

Providence Bible Slides, color slides available from Religious Film Association. The leader will want to select those appropriate for her needs from the catalog. These were selected from the gallery of the Providence Lithograph Company, makers of many of the large teaching pictures used by various denominations.

September 3

THEME: *Many Books in One*

WORSHIP CENTER: Several different kinds of Bibles. If a large old family Bible is available place it in the center, surrounded by several others, if possible, some with red or blue covers, small testaments as well as the traditional black leather one.

PRELUDE: "Capriccio," Haydn¹

CALL TO WORSHIP: "O Give Thanks Unto the Lord"²

SCRIPTURE: Psalm 113: 1b-3, preferably in the Smith-Goodspeed translation.

SONG: "Let Us Be Glad of God's Good Plans"²

LEADER: "What Is the Bible?"

When you looked at the worship table today you probably thought, "What a lot of Bibles." It is true there are many Bibles here but I wonder how many of you know that each Bible is a whole library of books in itself? The Bible isn't just one book, it is many books written by many people at different times and all bound together. Perhaps you could think of what some of the books contain.

(Give the children a chance to tell that there are songs, letters, stories, biography, history, rules for living. The leader may have to lead the thinking with a few questions.)

A little while ago I said that many people wrote the books in the Bible and yet

we call it God's book. We do not even know who many of the writers were but because of what they wrote we know that they were men who thought a great deal about God and wanted to share what they knew about him with other people. God helped them to understand about the world he had planned and about the way he wanted people to live. So it is really God's book because he helped the writers to know what to write. Because of what these men wrote down people all over the world have been able to learn more about God and about Jesus. There is a song which reminds us of these writers and the words they wrote down. Let's think about them as we sing it.

SONG: "Let Us Be Glad Because of Words"²

LEADER:

Before people could even write they thought about God and they wondered how the world began. As they looked at the seeds they planted and then saw the grain and other things that grew from them, they knew that God and not man had made it grow. As the people watched the earth change with the different seasons and watched the sun rise each morning, they wondered about how God had planned it all. People talked about ways they thought it had been and finally a poet wrote it down. This poem is in the very beginning of our Bible. Our verse choir has learned it so we can all enjoy it.

VERSE CHOIR: (If more is desired the leader can work out as much as she desires to use.)

All: In the beginning God created the heaven and the earth.

Low: And the earth was without form, and void; and darkness was upon the face of the deep.

High: And the spirit of God moved upon the face of the waters.

Med.: And God said, "Let there be light."

All: And there was light.

Med.: And God saw the light that it was good; and God divided the light from the darkness.

High: And God called the light Day.

Low: And the darkness he called Night.

All: And the evening and the morning were the first day.

Med.: And God said: "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

Low: And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

High: And God called the firmament Heaven.

All: And the evening and the morning were the second day.

Med.: And God said, "Let the waters under the heaven be gathered together in one place, and let the dry land appear:" and it was so.

High: And God called the dry land Earth; Low: And the gathering together of the waters he called Seas:

All: And God saw that it was good.

Med.: And God said, "Let the earth bring forth grass, the herb yielding seed, and

*Chicago, Illinois.

¹Musical Moments in Worship, Edith Lovell Thomas, The Abingdon Press, New York.

²Hymns for Primary Worship, Westminster and Judson Press.

the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth:" and it was so.

High: And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind:

All: And God saw that it was good. And the evening and the morning were the third day.

SONG: "God Made the Golden Sun"²

PRAYER: Thank you, God for the world you have made. Thank you for the people who have lived close to you so you could use their minds as they wrote your great book. Help us to treasure the knowledge we find there. Amen.

September 10

THEME: *Stories Jesus Knew*

WORSHIP CENTER: Large lesson pictures of Old Testament stories which the children have studied, arranged so the top one can be removed, displaying another.

Or a picture of Jesus sitting at his Mother's knee or in a synagogue school, learning stories from the Old Testament.

PRELUDE: "Prelude in A Major," Batiste²

CALL TO WORSHIP: Psalm 95:6-7

SONG: "For Stories Fine and True"^{2,3}

LEADER:

When Jesus was a boy he heard many of the stories from the Bible that we hear today. Our Bible is divided in two parts; the first part is called the Old Testament and has the part of the Bible that Jesus knew. The second part was written after Jesus had lived on earth and has stories of him and people who followed him. In Jesus' day there weren't books such as we have. There were scrolls that were written by hand and were kept in the synagogues, so Jesus had to learn the laws and stories by memory. His mother and father probably told him these stories when he was a little boy so by the time he went to school he already knew many of them. Maybe some of these pictures will help us to remember some of the stories Jesus knew.

(Let the children look at the pictures and tell the stories, or tell one to them, or use the story given here. The following scripture passages may be adapted for use with children, elaborating on the details and descriptions: Exodus 35, The Tent Church; Book of Ruth; Genesis 12-25, The Story of Abraham; Genesis 37-50, The Story of Joseph; Amos.)

STORY: "Laws for the People"

A few weeks ago we heard the story of how Moses helped the Hebrew people to escape from the Egyptians.⁴ When the people left Egypt they lived in desert country. There were many of them, and before long there was trouble among them for there were no laws to guide them.

Moses knew something had to be done about it, and he knew God would help them as he always had. Moses wanted to be alone so he could think with God of the things the Hebrew people must do. So he went up into a mountain and asked God to help him. God helped Moses to know the laws that would help the people to live the way he wanted them to live. When Moses came down from the mountain he had written down some laws that we call the ten commandments. They are such good rules for living that the best of our laws today are still based on them.

Jesus learned these laws and he also

learned what Moses said to the people when he gave them the laws. Maybe you remember it too and would like to say it along with me: "Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." (Deuteronomy 6:4,5)

Many years later the Hebrew people were living in the land of Israel, and had a king named Josiah. One day the temple was being cleaned and remodeled when the priest of the temple found a book of laws. They were the laws which Moses had given to the Hebrew people many long years before. Somehow they had been hidden away and everyone had forgotten about them.

The priest took the book of laws to King Josiah. When the king read them he was very upset. He realized that the people hadn't been doing what God wanted them to do for they had been worshipping idols and doing other things God didn't want them to do.

King Josiah called the people together and read the book aloud to them. He told them that this was what God wanted them to do, and that from this time on they would stop all their evil practices. What a thrill it was for all the people when the book was found and they again had the rules for living given to them by God through Moses!

SONG: "For Thy Great Book of Stories"²

PRAYER: We are glad, O God, that we have the Bible with its stories and rules for living. Through the years people have learned to live as God's children. Help us to learn too, as we read what they have written in the Bible. Amen.

September 17

THEME: *Songs of the Bible*

WORSHIP CENTER: Picture of one or many people singing, open Bible before it.

PRELUDE: "The King of Love My Shepherd Is"

CALL TO WORSHIP: Psalm 100:4 (If the children have set a passage from Psalms to music it would be preferable to use it for the call to worship.)

SONG: "The Lord Hath Done Great Things for Us"

LEADER: "Songs in the Bible"

One of the books in our Bible is a song book. It is called Psalms, and while there is no music but only the words, the Hebrew people used to sing these poems. People today still sing some of them, but because Hebrew poetry is different from English poetry they have changed the words around some to make them rhyme in our language. The music is different also, for the ancient Hebrew melodies would sound very queer to us, just as ours would have sounded queer to them. I shall read the twenty-third Psalm to you and then sing the English version. (Read Psalm 23; sing "The King of Love My Shepherd Is")

Many of the poems that were written told about God's glory as it can be seen in the sky and trees and flowers. We already know some of these nature poems. Let us close our eyes and see with our minds all the things the poet is telling us about as I read one of these poems to you. (Read selected portions of Psalm 104)

You remember the story about Jesus going to the temple when he was twelve

years old. Each year people came from many miles away to the temple in Jerusalem for the big Passover celebration. There was always a joyous spirit of worshipping God, and the people sang many hymns of praise. One of these was sung as they all climbed in a great procession to the temple which stood on the top of a hill. The people sang a certain part, and the priests answered. Our verse choir has worked this out as it might have been. Try to imagine the people climbing the hill, singing as they draw nearer and nearer to the temple gates.

VERSE CHOIR: (divided into two groups)

All: The earth is the Lord's and the fullness thereof;

The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.

People: Who shall ascend into the hill of the Lord?

Or who shall stand in his holy place?

Priests: He that hath clean hands, and a pure heart;

Who hath not lifted up his soul unto vanity,
Nor sworn deceitfully.

All: He shall receive the blessing from the Lord,

And righteousness from the God of his salvation.

Priests: Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors;

And the king of glory shall come in.

People: Who is this King of glory?

Priests: The Lord strong and mighty,
The Lord mighty in battle.

Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors;
And the King of glory shall come in.

People: Who is this King of glory?

All: The Lord of hosts, he is the King of glory. (Psalm 124)

LEADER: One of the songs we know sounds almost like a Psalm for it is a song thanking God for all the beauty and joy around us.

SONG: "For the Beauty of the Earth"¹⁰

PRAYER: Our God, we thank you for music and poetry that help us to express our joy and thankfulness for everything you have done for us. Amen.

September 24

THEME: *Letters of the Bible*

WORSHIP CENTER: Picture of Paul writing letters, or of Onesimus with Paul.

PRELUDE: "Holy, Holy, Holy"

CALL TO WORSHIP: This is the day which the Lord hath made; we will rejoice and be glad in it. (Psalm 118:24)

SONG: "Let Us Be Glad Because of Words"¹²

LEADER:

We have been talking about the books in the Bible. There is one very small book, in fact it is a letter, that has a wonderful story connected with it. One of the men who went around preaching about God and Jesus was named Paul. Some of the people did not like to have him preach about Jesus and he was put in prison. This letter was written while Paul was in prison. We will read part of the letter after I have told you the story behind it. **STORY:** "Onesimus, the Runaway Slave"

In the Roman empire there were many slaves. These slaves were bought and sold

²Sing, Children, Sing, Edith Lovell Thomas, The Abingdon Press, New York.

⁴In the service for July 23.

just like any other property. One of Paul's friends, named Philemon, had a slave. One day the slave ran away, taking some of the valuables of his master with him. Rewards were offered for his return, but he came to Paul before anyone else found him.

Onesimus, which was the slave's name, got to Rome, met Paul, and became a Christian. Paul persuaded Onesimus that if he was really a follower of Jesus now he would have to make up for what he had done. This was a very serious thing, for it meant that Onesimus would have to return what he had stolen and would have to go back to his master again. In those days a master could do anything he wished to a runaway slave. Philemon could beat him, or punish him in some other cruel way.

Paul knew that Philemon was a Christian also, and he hoped that Philemon would be kind to Onesimus and forgive him. So Paul wrote a letter to Philemon and sent it back to him with Onesimus. This letter was saved, and we still have it in our Bible.

SCRIPTURE: Read Philemon 8-17, 21-22
Revised Standard Version

SONG: "For the Bible We Thank You"²

PRAYER: Paul wrote many other letters.

For our prayer this morning we will use the closing sentences of one of his letters: "Now may the Lord of peace himself give you peace at all times in all ways. The Lord be with you all. Amen." (II Thessalonians 3:16)

Another use of the thought of a ladder is in the Negro spiritual. It says:
We are climbing Jacob's ladder,
We are climbing Jacob's ladder,
We are climbing Jacob's ladder,
Soldier of the Cross.

Every round leads higher, higher,
Every round leads higher, higher,
Every round leads higher, higher,
Soldier of the Cross.

It is wonderful to think that we may build our own ladder toward God. That we may keep on trying more and more to know and understand and love him. Growing is an exciting thing; and getting closer and closer to the thing we want most of all in the world is the most exciting of all.

POEM: "Best of All the Things We Do,"

by Doris M. Gill in *Hymns for Junior Worship*. (Have read by one junior, by three, or by six with each taking four lines.)

HYMN: "Take My Life and Let It Be"

BENEDICTION

September 10

THEME: *The Upward Road*

CALL TO WORSHIP: As on September 3

HYMN: "When Light Is in the Morning Sky"

PRAYER: O God, from whom come all noble thoughts and true, guide us toward nobler thoughts and deeds through this day and every day, that our lives may glorify thee and be a blessing to our fellow-men; through Jesus Christ our Lord. Amen.

SCRIPTURE: Matthew 5:1-12

PRAYER-HYMN: "Father, Lead Me Day by Day"

OFFERING SERVICE: As on September 3

LEADER:

A dog, or a lion, or a monkey does not say to itself, "I am going to be a better dog," or "I will be a kinder lion," or, "I will be a less destructive monkey." Animals aren't made that way. But God made man to be the sort of creature that can think just such thoughts and can control himself and work toward being better and kinder and a doer of more and more constructive things. It is a wonderful and joyous thing that we can reach up toward God and try to be more and more like him.

A JUNIOR:

We all know that if we want to accomplish something we first have to make up our minds to do it. I am going to read a poem that is called

THE UPWARD ROAD

I will follow the upward road today;
I will keep my face to the light,
I will think high thoughts as I go my way,
I will do what I know is right.
I will look for the flowers by the side of the road,
I will laugh and love and be strong,
I will try to lighten another's load,
This day as I fare along.

—MARY S. EDGAR²

FIRST JUNIOR:

"I will follow the upward road today:

I will keep my face to the light."
I think that means that I will remember that God is always near, ready to help and guide me, and that I will not forget to pray for his help and guidance.

Junior Department

by Grace W. McGavran*

THEME FOR SEPTEMBER: *Reaching Toward God*

For the Leader

September marks the beginning of school for most children. They have moved up into a new grade, have a new teacher, are undertaking new studies. Some are in a new community, or a new neighborhood. The church school is getting organized for its year's work. New responsibilities are being assigned to boys and girls. There is a feeling of "being older" in the air.

The theme for this month should help boys and girls to feel the need and the joy of spiritual growth as they grow in other ways. It should guide them to realize that one can become closer to God and to his laws for life if one wishes to and works at it. It should encourage attention to growing in that direction.

The most attractive picture you have of Jesus as a lad of Nazareth may be placed at the worship center. Or you may use Hofmann's "Boy Jesus in the Temple."

Hymns are taken from *Hymns for Junior Worship*, but many of them may be found in other hymnals as well.

September 3

THEME: *The Ladder of Life*

CALL TO WORSHIP:

Make a joyful noise unto the Lord, all the earth:

Break forth and sing for joy, yea, sing praises.

HYMN: "When Light Is in the Morning Sky"

PRAYER: "O God, author of eternal light, lead us in our worshiping this day; that our lips may praise thee, our lives may bless thee, our meditations may glorify thee; through Christ our Lord. Amen."

—SARUM BREVARY¹

SCRIPTURE: Psalm 119:169-174

RESPONSE: "Keep Thou My Hands"

*Freelance writer, Vancouver, Washington.
¹11th Century (adapted)

—J. G. HOLLAND

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SECOND JUNIOR:

"I will think high thoughts as I go my way."

I think that means that I will always try to think good things, and that if I find myself thinking something that is mean, or horrid, or not true that I will make myself think of something that is kind, and pleasant and true.

THIRD JUNIOR:

"I will do what I know is right."

I guess that means exactly what it says!

FOURTH JUNIOR:

"I will look for the flowers by the side of the road."

That means being on the look-out for all the happy and pleasant and delightful things that are around us. Sometimes we are so busy we don't notice them.

FIFTH JUNIOR:

"I will laugh and love and be strong."

That means keeping cheerful and liking other people and not being fussy and whiney and unwilling about things. It means being the sort of person people like to have around.

SIXTH JUNIOR:

"I will try to lighten another's load, This day as I fare along."

That means noticing when other people need help and giving it to them.

LEADER: Doing all those things is not always easy. It is like climbing a hill. But isn't it fun to climb a hill and to be able to see all that can be seen from the top? Isn't it fun to be able to make ourselves into finer, better people just by taking the upward road every hour of every day as we live our ordinary lives?

HYMN: "I Would Be True"

BENEDICTION

September 17

THEME: True to the Best

CALL TO WORSHIP: As on September 3

HYMN: "Holy, Holy, Holy! Lord God Almighty"

PRAYER: O God, Giver of Life, guide our thoughts that they may ever come closer to thee; guard our ways that we stray not from thy paths; strengthen us that we may live lives so true to thy will and thy purpose that we become builders in thy kingdom. In Jesus' name we pray. Amen.

SCRIPTURE: Philippians 4:8,9

PRAYER-HYMN: "Father, Lead Me Day by Day"

OFFERING SERVICE: As on September 3

LEADER: One way of reaching toward God, and becoming persons more like Jesus, is to be true to the very best that we know. In the Bible we find the story of a boy who lived in that way. He made some bad mistakes, but as a whole his life was true to the very best that he knew. Listen to the story of a boy named David.

STORY:

A BOY WHO WAS TRUE TO THE RIGHT David wasn't very old. He was the youngest in his big family. But he was old enough to take charge of his father's flock of sheep. He was old enough to protect them from wild animals.

One day as David watched the sheep up in the hilly pastures above Bethlehem, a messenger came hurrying from the village.

"Your father wants you. I'll look after the sheep," said he.

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When David reached his home an amazing thing happened. Samuel, the great judge and priest, was there. And he took a horn of sacred oil and poured it over David's head. "You are chosen of God to be king of all this people," said Samuel. "Not now. But when the right time comes."

David went back to the sheep. He must have thought a good deal about what had happened and about what Samuel had said. But he didn't become proud and vain. He remained a simple, careful shepherd lad, who sang songs of praise to God, playing on the little harp he carried slung across his back.

Later King Saul sent for him. King Saul was in a black mood and David's playing could help him. David might have thought, "Here is King Saul. Some day I am to be king. I really am as important as he is."

But David didn't. He felt instead that Saul, who had been anointed with oil as God's first choice for king, was his ruler. He felt that whatever he could do to help him, was the thing he should do. He played his harp. He sang the lovely poems that he had composed. He joined King Saul's army. He fought the enemies of the king and of his people. But he never forgot for a minute that Saul was king, and that he was the subject.

King Saul became jealous of David. He thought the people liked David better than they liked him. And maybe they did. He tried to have David killed.

David fled for his life and Saul pursued him with soldiers. If he had been able to catch him he would have killed him.

Once King Saul spent the night in a cave. David and his men were hidden in the deep back part of the cave. David's men were delighted. "Now you can kill Saul," they said. "After that you will be safe."

But David refused. "Saul was anointed to be king because God chose him to be king," said David. "It would be a wicked thing for me to harm him." Not even to save his own life would he do such a wrong thing.

The years went by. David kept true to the things he thought were right. He honored the king who had been chosen by God. He did not listen to anyone who said, "We'll make you king if you just say the word!" He just went on being the truest, finest person he knew how to be.

More and more men came to trust David. More and more people grew to admire him.

And when Saul and Jonathan were killed in battle, and David became king, he grew to be a strong ruler, able to build up the kingdom and to strengthen the people.

David did some wrong things after he became king. But almost always he was true to the best that he knew. He is called the Friend of God. And to this very day when we worship we use some of the wonderful prayers to God that David wrote and that we find in the book of Psalms.

HYMN: "Dare to be Brave, Dare to be True"

BENEDICTION

September 24

THEME: *Living Courageously*

CALL TO WORSHIP: As on September 3

HYMN: "Maker of the Planets"

PRAYER: O God, who hearest every prayer, who dost know our needs even before we set them before thee, grant us the wisdom to know what is thy will; the

determination to follow it; the courage to live our lives by it; that we may reach ever closer to thee and worship thee with our every thought and word and deed. In Jesus' name we pray. Amen.

SCRIPTURE: Psalm 93

PRAYER-HYMN: "O Thou Who Hearest"

OFFERING SERVICE: As on September 3

LEADER: Sometimes it takes courage to live up to our best. Christian living is happy living; but it must also be brave living. Christian living is joyful living even if sometimes it is hard living. Jack had to choose whether or not he would live courageously on a very ordinary day at school.

STORY:

THE CHOICE JACK MADE

School was over. Jack had stayed in the school room to copy a drawing of a ship that he wanted to try to make a model of in his workshop at home. Miss Mabel was writing at her desk. At last she pushed the papers together and straightened up. "All done!" she said. "Now I'll just take these exam questions to the office." Her eyes laughed at Jack. "Don't you wish you could see them before exam comes next Monday?"

Jack grinned. "You bet! That would be swell!"

The room phone rang. Miss Mabel answered it. Her face got white. "Right away!" she said. Then she turned to Jack.

"My mother is very ill, Jack. I've got to go right home. Will you take these exam questions to the office? Don't give them to anyone but Mr. Wright."

Jack jumped from his desk. "Sure! I'll be careful of them. You don't have to worry, Miss Mabel." And he was alone in the room with the exam papers. Jack felt

pretty proud to think that Miss Mabel trusted him with them without any question. He knew that her trust was well put. Not for anything would he take a look at them.

"I'd better take them right away," he said to himself. And started out.

But when he reached the office, Mr. Wright's door was shut. A couple of boys were waiting in the outer office. They were trouble-makers and spent a good deal of time there, Jack knew.

"What you got there, Jack?"

"Something Miss Mabel asked me to give Mr. Wright."

"We'll give it to him."

"No!" said Jack. "I told her I'd not let anyone else have them."

"Must be next week's exam papers?"

Jack backed toward the door, a bit uneasily.

"We'll give them to him. Let us have them."

"No!" said Jack.

"You'd better, unless you want your arm broken for you on the playground some day. Just an accident of course."

Jack felt uneasy. There'd been a number of "accidents" on the playground. But he stood his ground. "No!" he said quietly.

Just then the door opened. Mr. Wright stood there. Jack handed him the papers with an explanation.

Mr. Wright thanked him and then turned to the boys. "I called you boys in today," he said "to talk about the unusual number of accidents there have been on the playground lately."

Jack didn't wait to hear any more. He'd been ready to take the consequences of being true, but it was wonderful to know that there wouldn't be any! Not any unpleasant ones, he meant!

HYMN: "Dare to Be Brave, Dare to Be True"

BENEDICTION

Junior High Department

by Stella Tombaugh Hazzard*

THEME FOR SEPTEMBER: *Workers All*

For the Leader

Labor Day! Back to school! Stepped up emphases on the church and school schedules after vacation months!

When your Worship Committee meets, challenge them with the fact that worship should make us different. In worship we seek not only to praise God but also to seek his guidance. We seek to praise God not only with our lips but with our lives, for "God is Spirit and his worshippers must worship him in Spirit and in reality." (Moffatt translation of John 4:24)

What does that mean to us? It should mean that we say the Lord's Prayer not glibly but thoughtfully. As we say "Our Father" we must realize we are acknowledging all men are our brothers. In a world of plenty and hunger, luxury and starvation, opportunity and neglect, there is much to do if God's will is to be done on earth. Christians must be workers.

Someone has said that worship is a candle in the act of being kindled. Can

we make these services that kind of worship?

September 3

THEME: *Christ has no hands but our hands*

WORSHIP CENTER: A picture of Christ hung above an empty table on which things will be placed in the service indicated below.

PRELUDE: "My Master Was a Worker"

CALL TO WORSHIP: Psalm 25:4,5

PREPARING THE WORSHIP CENTER:

1st Girl: (Bringing a school book and a test tube and placing them below the picture of Christ) We dedicate ourselves to hours of study in order to gain useful knowledge which will fit us to serve the needs of the world.

A Boy: (Bringing a hoe, hammer and nails.) We dedicate some time each week to constructive work which will make the world a better place in which to live.

2nd Girl: (Bringing music or musical instrument, and palette and brushes.) We dedicate some of our time to the arts which enrich life.

*Bloomington, Illinois

¹Singing Worship, by Thomas (Abingdon Press)

2nd Boy: (Bringing a stethoscope or a thermometer and bandages). We will not forget those who are ill and need our help.

3rd Girl: (Bringing a tall lighted taper.) It is better to light a candle than to curse the darkness. We dedicate ourselves to bringing the Light of Love and Understanding into the dark places of our community and of the world.

HYMN: "My Master Was a Worker"

SCRIPTURE: James 1:22-27

PRAYER: "Holy Spirit, love divine,
Glow within this heart of mine;
Kindle every high desire;
Perish self in thy pure fire."
Amen.

—SAMUEL LONGFELLOW 1819-1892

OFFERING

STORY:

CHRIST HAS NO HANDS BUT OUR HANDS

The church lay in ruins in the bombed town. But, in the midst of the debris, a beautiful statue of Christ still stood. Its outstretched arms had lost its hands but otherwise it was untouched.

During those terrible days of destruction and loss many came to look into the calm, serene and loving face to gain courage and strength for their daily tasks.

When the church was rebuilt the beloved statue had its special place of honor. But still it had no hands. The people had decided to leave it as it was as a constant reminder that Christ has no hands but our hands to carry on his work today.

HYMN: "Rise up, O Men of God," or "O Master, Let Me Walk with Thee," or "Where Cross the Crowded Ways of Life"

PRAYER BENEDICTION

September 10

THEME: *A Venture in Cooperation*

WORSHIP CENTER: The picture, "Follow Me," by Tom Curr

PRELUDE: "O Master Workman of the Race"

CALL TO WORSHIP: Isaiah 60:1-2 and 61:11

HYMN: "O Master Workman of the Race"

SCRIPTURE: Matthew 22:37-40

GUIDED MEDITATION FOLLOWED BY THE

LORD'S PRAYER:

Let us bow our heads and meditate together:

Our Father. (Pause)

Have we not all one father? Hath not one God created us? Why then do we ever deal treacherously against our brothers, profaning the covenant of our fathers?² (Pause)

God has made of one blood all nations or the earth. (Pause)

Luke tells us concerning the early Christian church: "Now there was but one heart and soul among the multitude of believers; . . . they shared all they had with one another."³

O God bind the hearts of men together through the warmth of Christian love. Let us all join in the Lord's Prayer: ("Our Father," etc.)

OFFERING

STORY:

PILGRIM PINES

Five thousand feet up in the San Bernardino Mountains in California there is a camp grounds built by the Congregational Conference of Southern California and the

Southwest. It is a breath-taking experience to look out over the lovely valley toward the mountains.

The first campers came in June 1944. There were seventy junior high boys and girls, Chinese, Negro and Caucasian Americans. When they arrived, the camp was so very new that they had to climb over piles of lumber, cement mixers and building materials in getting settled.

Each day there was a project time when everyone worked to improve the camp. There was much to be done. They planted pine trees around their outdoor chapel and worked to make it a beautiful spot in which to worship. The result was so satisfying they decided to call their camp "Our Pilgrim Pines."

The theme song chosen was "We Would Be Building, Temples Still Undone." These junior highs sang lustily as they sanded floors, made the flagpole, and initiated the swimming pool.

It was a glorious week of work and interracial friendships despite aching muscles and peeling noses and arms.

A beautiful red haired girl with a peaches and cream sort of complexion, said enviously, as she daubed sun tan lotion on her fiery skin, to a dusky mulatto girl, "Jane, I envy you your skin. It is so much more comfortable than mine."

These recent years we find more and more examples of interracial friendships and of sharing in the responsibility of leadership.

This past summer two of the regional youth training conferences of the Methodist Church had outstanding Negro boys heading the youth officers.

One year the Pilgrim Fellowship of Southern California in electing their officers chose a mulatto girl as president, a Chinese American boy as treasurer. The next year the Chinese American boy was president, a Japanese was secretary and a Caucasian was treasurer. Included in this Pilgrim Fellowship are about one hundred and thirty-five churches and Finnish, Armenian, British, Japanese, Chinese and Negro Americans.

At one interracial camp, a boy said, "Wish everyone was as color blind as we are here at camp. Color is only skin deep. It doesn't make any difference here and it is a wonderful experience. Why should it make any difference anywhere?"

There is work to be done to bring the day when the great gift of sight will no longer interfere in truly practising brotherhood.

HYMN: "We Would Be Building"

BENEDICTION:

God be in my head,
And in my understanding;
God be in my eyes,
And in my looking;
God be in my mouth,
And in my speaking;
God be in my heart,
And in my thinking. Amen.

—from Sarum Primer, 1588

September 17

THEME: *Working to Bring Beauty from Disaster*

WORSHIP CENTER: The Cross

PRELUDE: "Are Ye Able"

CALL TO WORSHIP:

He who would valiant be
'Gainst all disaster,
Let him in constancy
Follow the Master.

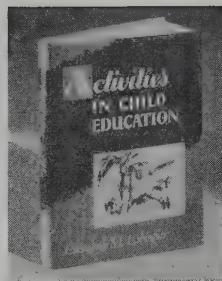
—JOHN BUNYAN

HYMN: "Are Ye Able"

²In the Methodist Hymnal

³See Malachi 2:10

⁴Acts 4:32



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SCRIPTURE: Matthew 5:3-12 (The Beatitudes)

SOLO: "Above the Hills of Time the Cross is Gleaming"

OFFERING

STORY:

HOW PEARLS ARE MADE

There is a new book called *Pearls Are Made* by Ann M. Harrison.⁵ Hasan and Donna, brother and sister, live with their parents and many slaves near the Persian Gulf where Rashid, the father, is a pearl merchant.

All of you will enjoy this fascinating story of these friends in the Near East: of the difficulties Donna has as she becomes big enough to veil her face and be a lady, of Hasan's kindness to a sick pearl diver who then brings a Christian doctor to see the children's beautiful but very sick mother, of their adventures and discoveries as they learn to read, and as they meet Christian people.

One incident in this interesting book tells us that Donna's teacher asked her where pearls came from. Donna replied that her father went out to get them at the pearl banks where the divers brought them up out of the sea. She had heard that when it rained into the sea the drops became pearls. So the teacher promised to tell the story of how pearls are made to the weekly Assembly at the school that very day. This is the fable-story Donna's teacher told:

"Once upon a time, down in the depths of the sea there lived an oyster. He was small and ugly, and none of the big fish would so much as notice him. But the little oyster did not let his lowly birth keep him from wanting . . . to do something useful.

"Day after day he worked at building a house in which to live. He knew it would have to be strong and hard or else it could not stand against the force of the water or the rocks. So he worked slowly and with great care. After many years his house was finished . . . His shell was sound and smooth, and the oyster was happy and content.

"Then one day something happened. The oyster did not know how, but a small grain of sand got inside his house. Right away it began to hurt him . . . For some time the oyster was very unhappy . . .

"Then he began to think how useless it was to feel so badly and not do anything about it. He had worked before and he would work again. He would build a wall around this grain of sand so that . . . he would be free from its hurt. So he began to lay around the grain of sand the same material he had put into his house. Every day he worked hard . . . When he could not feel the pain any longer, he knew that the thing that had hurt him was gone. But the oyster did not know that in covering up his grain of sand he had made something beautiful. Only others . . . knew that he had made a pearl."

Then the teacher went on to tell the girls that character is made the same way. We do not develop strong, helpful character by ease and comfort but from pain, trouble and difficulties. Each one of us may have something that hurts us. It is not easy but by patient work we can turn the pains and hardships into strength and beauty.

POEM: (Found written on a hospital wall)
The cry of man's anguish went up to God,

⁵New York, Friendship Press, 1950. A Missionary Education Movement book for junior highs in current Near East study. Available from denominational headquarters.

Lord, take away pain!

The Shadow that darkens the world

Thou hast made;

The close soiling chain

That strangles the heart; the burden that weighs

On the wings that should soar—

Lord, take away pain from the world

Thou hast made

That it love Thee the more!

Then answered the Lord to the cry of the world,

Shall I take away pain,

And with it the power of the soul to endure,

Made strong by the strain?

Shall I take away pity that knits heart to heart;

And sacrifice high?

Will ye lose all your heroes that lift from the fire

White brows to the sky?

Shall I take away love that redeems with a price

And smiles with its loss?

Can ye spare from your lives that would cling unto mine

The Christ on His cross?

HYMN: "God of Grace and God of Glory"

CLOSING PRAYER: Our Father, help us to turn our pain and hardships into strength and beauty. Amen.

September 24

THEME: *We Have Work to Do*

WORSHIP CENTER: "The Light of the World," by Holman Hunt

PRELUDE: "Awake, Awake to Love and Work" or "Follow the Gleam"

CALL TO WORSHIP:

Behold! A Stranger at the door!

He gently knocks, has knocked before;

Has waited long, is waiting still:

You treat no other friend so ill.

Rise, touched with gratitude divine;

Turn out His enemy and thine,

That soul-destroying monster, sin,

And let the heavenly Stranger in.

—JOSEPH GRIGG, c. 1720-1768

HYMN: Use the one used for the prelude
SCRIPTURE: Luke 10:25-37 (Who is my neighbor?)

POEM: There is an old folk song which is often sung in some parts of England:

Up, my neighbor, come away,

See the work for us today,

The hands to help, the mouths to feed,

The sights to see, the books to read:

Up and get us gone, to help the world along,

Up and get us gone, my neighbor.

OFFERING

TALK:

WE HAVE WORK TO DO

We hear much talk of the atom bomb, the hydrogen bomb, flying saucers, and mysterious weapons which threaten destruction if people do not learn to live together.

Travel possibilities have made every corner of the world accessible. A remarkable book, cleverly illustrated, called "You and the United Nations"⁶ by Lois Fisher points out that you can wake up in San Francisco, put on your tux in New York, breakfast in London, lunch in Paris, ski in the Alps in the afternoon, dance in Spain that night, take a morning dip in the Nile and go to bed the next night in South Africa. It is a small world!

Sometimes the United Nations and the problems of the world seem far away but

actually the peace and security of the world depends on how individuals in local situations think, talk and act. *Things you and I do make a difference.*

How can we expect nations to get along peaceably if we can not get along with our own family?

Did you know there is an editor of a large African newspaper who has vowed antagonism to the Whites because of the treatment he received when he was a student in United States? And the heckling and taunting of a group of junior highs he frequently had to pass in going to and from classes was one of the irritations which caused his hatred of white people. He is not the only student from abroad who has not received good treatment in the United States.

Do you know a Jewish boy was beaten, mauled and taunted by schoolmates in an eastern state? When he finally reached home he sobbed to his mother, "Why did Daddy die?" His father had not come back from World War II and he had always been told that his Daddy had died to make democracy safe.

Do you know that many people of Jewish ancestry are having the shape of their noses changed? One beautiful girl came back from the operating room, black and blue and battered looking after having her nose chiseled down. In the hours of suffering which followed, in her delirium she kept saying, "I have to do it. I have to do it. It isn't safe to look Jewish these days!" And in that midwest hospital there were thirty-seven others who had suffered the same operation!

Do you know that one-third of the children in the United States are underprivileged, that we have thousands of cotton-picking children, that we have hundreds, perhaps thousands of families living in tents in freezing climates because there are no houses in which to live, and that we have over a million migrant children adrift across rural America, homeless and for the most part, schoolless?

There is work to be done in learning to live together as a family of nations, as a community, as a neighborhood, and as a family.

Dr. Mark Dawber once stopped at a filling station. He inquired of the tall, seedy looking man who appeared, "What community is this?" The man looked puzzled and said, "What do you mean 'community'?" "Oh," said Dr. Dawber, "a community is a place people live together and work and play together and do things together for the common good." "Umph!" grunted the man. "This ain't no community. This here's a place!"

Are you helping make the place in which you live a community? Are you willing to take time to learn the facts of how people live? Are you willing to share with others of God's family?

HYMN: "The Fathers Built This City" or "The World One Neighborhood" or "Be Strong"

BENEDICTION:

God of the strong, God of the weak,
Lord of all lands and our own land,
Light of all souls, from Thee we seek
Light from Thy light, strength from Thy hand.

In suffering Thou hast made us one,
In mighty burdens one are we:
Teach us that lowliest duty done
Is highest service unto Thee. Amen.

—RICHARD W. GILDER

⁶See the article "Neglected Children in America" by Lois Lenski in *International Journal* May 1950 p.4.

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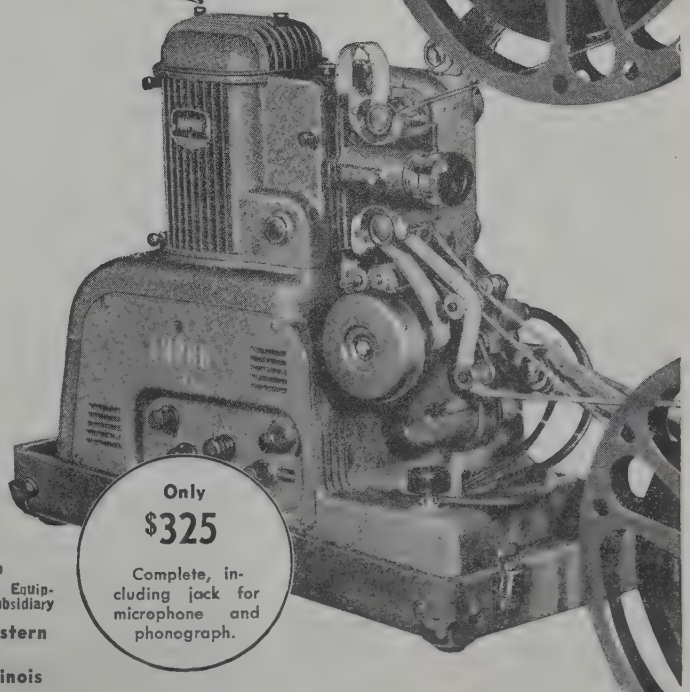
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Senior and Young People's Department

by Helen I. Moseley*

THEME FOR SEPTEMBER: *God's Eternal Law of Growth*

For the Leader

During the month of September many departments and classes make their plans and start their work for the year ahead. We are hoping it will be in the spirit of a courageous adventure, deepening the spiritual growth of each individual.

In the book *Our Dwelling Place*, photographs by Gilbert Larsen, devotional patterns by Clarence Seidenspinner, published by Abingdon-Cokesbury Press, are two pictures which would make appropriate centers of worship for the first two services. For September 3, just before Labor Day, the picture "Hands" is suggested. For September 10, "Prime," the first one in the book, is helpful.

The "Hymn of the Last Supper" by Demarest, used as a prelude and solo in the last service, should be assigned at first of the month at least to give plenty of time for thorough preparation. It is a little difficult but meaningful, and young people need to become acquainted with some of these pieces of music.

September 3

THEME: *Growth Through Work*

INSTRUMENTAL PRELUDE: A. Dvorak: "Largo" from *The New World Symphony*

CALL TO WORSHIP: Mark 8:34,35

HYMN: "My Master Was a Worker"

MEDITATION AND SCRIPTURE: (If copies can be supplied for this group, this responsive reading will be most effective. If this is not possible, use two readers.)

Leader: In these days when there are so many opportunities to choose our life's work, so many contrasting opinions as to the value of different types of work, we need to remember the teaching of the Christ. As he talked to the crowds about him and to his disciples he said:

Response from group: "He who is greatest among you shall be your servant; whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted."

Leader: By example, too, he taught his disciples. At the close of a busy day when they had gathered for the evening meal, he girded himself with a towel and washed and dried their feet, and then he said to them:

Response from group: "I have given you an example that you should do as I have done to you."

Leader: All work which is helpful to mankind is ennobling, and can mean joy and growth to the one who gives of his best self to it. God placed in man a creative spirit and we find our greatest spiritual growth and satisfaction when we give ourselves wholeheartedly to meaningful and fruitful work.

Unison Prayer: Our Father, we thank thee for the day-by-day opportunities of growth through the tasks which are ours to do. May we appreciate fully the hard work of others who contribute so much to the necessities and the comforts of our lives. We pray thy guidance as we put our unsatisfied longings into action toward achieving the needs for all thy people. Help us to realize that no task is small when it is worthily done for thy sake. Amen.

STORY:

PRAYER HYMN

It was Thanksgiving day at the Yakima Indian Mission, a day when the fathers and mothers, aunts and uncles, and all other relatives for that matter, came to visit the Indian children who had made their home at the Mission during the school year. For days before, preparations had been going on, especially in the kitchen where the food for the big feast was being prepared. Turkeys which had been raised at the Mission had been plucked and stuffed, vegetables made ready, fruit gathered, and the tables decorated.

The Indian people began arriving early in the morning. There were mothers with the Indian babies strapped on their backs. Many of the mothers had bright kerchiefs tied around their heads and shawls about their shoulders, but others were dressed in modern style. Some of the men wore bright silk shirts, wide brimmed hats and had their hair neatly braided. Conversations were carried on both in the Indian language and English. A spirit of happy hospitality prevailed the whole Mission and its grounds.

In the kitchen a number of the Indian girls, together with the Mission staff and some visitors who were helping, served up endless plates of food, and still the guests continued to come. Although the whole staff and helpers became tired, there was no grumbling or complaining of any sort, only that goodnatured weariness which comes from a task well done in the spirit of Christian love. One of the visitors had noticed a poem in a little glass-covered frame, over the kitchen sink. During the day there was no time to read that poem, but that evening as the last of the dishes were being washed, she wiped off the glass frame and read:

"Lord of all pots and pans and things,
since I've no time to be
A Saint by doing lovely things, or watch-
ing late with Thee,
Or dreaming in the dawnlight, or storm-
ing Heaven's gates,
Make me a saint by getting meals, and
washing up the plates.

Although I must have Martha's hands, I
have a Mary mind,
And when I black the boots and shoes,
Thy sandals, Lord, I find.
I think of how they trod the earth, what
time I scrub the floor;
Accept this meditation, Lord, I haven't
time for more.

Warm all the kitchen with Thy love, and
light it with Thy peace;

Forgive me all my worrying, and make all
grumbling cease.

Thou who didst love to give men food, in
room or by the sea,
Accept this service that I do—I do it unto
Thee."

M. K. H.¹

And a bit of the kingdom of God is
planted at White Swan among the Yakima
Indians by those of the Mission who work,
in loving service, rendered "unto Thee."

CLOSING PRAYER HYMN: "Dear Lord and
Father of Mankind" (two verses)

September 10

THEME: *Growth Through Courageous Facing of Problems*

PRELUDE: "Awake, My Soul, Stretch Every Nerve"

IN PREPARATION FOR WORSHIP:

Live courageously!

The whole universe is thy home.

Unknown planets, whirling worlds

In vast spaces yet unknown

Challenge our minds,

Stretch our spirits toward the Infinite.

*Could it be the yearning of God
For the soul he has created in Man?*

H. I. M.

HYMN: "Once to Every Man and Nation"

SCRIPTURE AND MEDITATION:

We are all familiar with the conversion of Saul on the road to Damascus, but the important part that was played by Ananias is often overlooked. What if he had been afraid to go to minister unto Saul in his blindness? Or what if he had said, "I am not looking for trouble and this man Saul is dangerous for Christians. I will keep away from him." Let us listen to the reading of that portion of scripture.

(Acts 9: 10-22 read by a second person.)

It was not easy for Saul to make a decision and change completely from the persecution of Christians to one who in turn proclaimed Jesus, saying, "He is the Son of God."

Usually we do not face such great problems but each day brings its decisions to be made, and how we make them determines whether we grow mentally, spiritually, physically, or become what is sometimes called "arrested personalities." It takes a man of real courage to make the difficult choices, but to make them marks the growth of outstanding character.

STORY:

THE MEASURE OF LIVING

A young missionary doctor stood before a large audience telling of his life in China. He had jokingly said to the chairman before the meeting that it would be easier for him to operate on that audience than to talk to them, for he was a doctor, not a public speaker. There was another thing that made it difficult for him. He and his wife had been caught in one of the numerous uprisings of that unsettled land, and then, while ministering to a malaria epidemic, his own two children caught the disease. In spite of all he could do they became worse. He started out of the country with them, but the two children died and were buried in the Philippines on the way home.

The audience knew of these things, although the young doctor said little of this part of his life. He spoke rather of the great needs of that adopted land which he and his wife had learned to love, of the sick, the superstitious, of the hunger for learning among its people.

¹Source not located.

*Spokane, Washington

During the question period which followed someone asked him, "Well, Doctor, surely you are not going back?"

The young man gripped the pulpit, then looked out over the audience. "Yes," he said quietly, "Yes, I'm going back. Do you know—I live more in two weeks than you do in two years!"

He faced many years of dangerous living in China and became a physician of outstanding skill. There is a hospital in Hofei today, with a trained staff of Chinese workers ministering to the ill because the young doctor faced courageously the hardships of life.

PRAYER: Father of all, we thank thee for the power of choice which thou hast given unto us, for the ability to grow through the choices we make, and especially for the knowledge that as we try to make wise choices in keeping with thy will, thy strength and thy wisdom will uphold us. Forgive us our failures, we pray, and stir anew within us the creative power which comes from thee. Amen.

PRAYER HYMN: "Holy Spirit, Truth Divine"

September 17

THEME: *Growth Through Alignment with a Great Cause*

(The picture of Sir Galahad may be used as a center)

PRELUDE: "To the Knights in the Days of Old"

CALL TO WORSHIP:

"To the soul which has caught a vision glorious

Of God's plan for man on earth,
All lesser struggles are but steps victorious
To that achievement of highest worth."

H. I. M.

HYMN: "That Cause Can Neither Be Lost Nor Stayed"

SCRIPTURE: Philippians 3: 12, 13, 14

TALK: "The March of Eleven Men"

Even the title, *The March of Eleven Men*² by Frank S. Mead, is inspiring. The author portrays what happened when eleven men, the disciples, first bowed in grief, then restored by a triumphant faith, started out on their unending march down through the pages of history. They carried no weapon but the great love for the Christ and his way of life.

The March has been carried on with Stephen and Paul and the early martyrs of the church. Great leaders took up the cause and the boundaries swept onward and outward. Many of the chapters are dark. The Crusades took a terrible toll. Misguided fervor caused many a hurt, but the heart of the message, still planted in the heart of man, went on.

Many times Christianity has been denounced, and the cause of the church has been ridiculed and persecuted, but now, all over the world, where the church has traveled, there are hospitals, ministers, teachers, evangelists, people who have taken seriously those words, "ye are the salt of the earth—Go." In this great onward march are many whose names never make the headlines, who are forgotten perhaps, but whose contributions continue to inspire others taking up the march and going on. If we are to enlist ourselves in the cause of Christianity we need to de-

velop in us a "heart that is strong and true."

The following poem was written by a young Negro boy and given to his chaplain just before he went into battle in the South Pacific. In its simplicity it portrays the growth that is necessary for anyone who would take up the "March of the Eleven Men" down through our day.

POEM: "I Have a House"³

I have a house inside of me,
A house that people never see.
It has a door through which none pass,
And windows but they are not of glass.

Sometimes I like to go inside,
And hide, and hide, and hide, and hide
To doctor up my wounded pride,
When I've been treated rough outside.

And sometimes when I've been to blame,
I go inside and blush for shame.
I get my mind in better frame,
I get my tongue and temper tame.

I meet my Heavenly Father there,
For he stoops down to hear my prayer,
To heal my wounds, and cure my care
And gives me a spirit to do and dare.

Then when I've been made quite strong,
And things are right that were all wrong,
I go outside where I belong,
To sing a new and happy song.

Then I hear the people say,
You're blithe and cheery, good and gay.
And it's because I feel that way.
But they don't know the price I had to pay.

You have a house inside of you
Where you can go and fight your battles through
And God will tell you what to do,
And give you a heart that's strong and true.

CONSECRATION HYMN: "Open My Eyes That I May See," followed by individual prayers of consecration.

September 24

THEME: *Growth Through the Cultivation of a Radiant Personality*

PRELUDE: "Hymn of the Last Supper," by Demarest, published by Oliver Ditson. (If possible, use this as a solo)

CALL TO WORSHIP:

Jesus said: "I came that they might have life and have it abundantly."

In Proverbs we find: "A glad heart maketh a cheerful countenance."

In the Songs of David we read: (Read Psalm 105:1-3)

HYMN: "Lord, We Come with Hearts Afire" or "Lord, Speak to Me"

LEADER: "Radiant Christian Personalities"

It was said regarding Martin Luther that his enemies feared his songs as much as his teaching. The people in their joyous singing of his hymns, were won to his way of thinking. Paul and Silas sang while in prison. Jesus said to his disciples, "In the world you have tribulation; but be of good cheer, I have overcome the world."

In a very real sense, a radiant Christian personality still "overcomes the world." We need to grow in our ability to do cheerfully and efficiently the tasks to be done. Finding fault can become a

habit. Finding good, and *strengthening that good*, can also become a habit. There are a number of natural laws of God which need to be observed to grow "in wisdom and in stature, and in favor with God and man."

First Speaker: Christ grew in wisdom. It was the exploring mind of youth which took him to the Temple to ask questions of the teachers there. It was an alert mind drinking up knowledge as he grew, which caused him to notice lilies of the field, the sparrows of the air, the way leaven works in bread, the wheat and the tares growing together. It was a mind kept in tune with the wisdom of God which made it possible to speak with authority to the rulers of his day. May we, too, enrich our minds and keep them in cleanliness and purity.

Second Speaker: Christ grew in stature. We know quite well the laws of health in this day, but often we grow lax in keeping those laws. The value of "standing tall, sitting straight, taking a deep breath," is common knowledge but it takes a will with a purpose behind it to grow this knowledge into a habit. We who would grow as God intends us to grow, need all physical energies. Let us not only keep our bodies strong, but help others to appreciate the value of good health as one of God's gifts to be used in turn in His work.

Third Speaker: Christ grew in favor with God and man. One who would help his fellow man must have a sensitive soul, keenly aware of the needs of his fellow man, and at the same time, keenly aware of the great resources of God to meet those needs. Life is a great adventure for those who are willing to grow to meet the demands it makes upon us.

POEM, by leader:

It's fun to grow,
To watch the stature of my very self
Add inch on inch
Until I know
That I am taller in my soul.

Work it may be
To strive in fields all new and full of toil;
But still it's fun,
When I can see
That from struggle comes a taller me.

Why should my way be shallow
Or my cup of life
Hold but a scant supply?
'Tis I—none else who say
Whether I grow deeper from day to day.

It's fun to grow
To measure thought and attitude,
Depth and aim
Against life's wall—
Then through the years watch self grow tall.

HELEN KINCAID⁴

UNISON PRAYER: Our Father, in the days of our youth we pledge ourselves to measure up to the best that is within us. Each of us knows his own shortcomings; we pray thy forgiveness when we fall short and are satisfied with just getting by. Inspire us that we may radiate to the world a message of hope and cheer through the strength that comes alone from thee. May we find joy in thy service and share it wholeheartedly with those about us. Amen.

HYMN: "Lead on, O King Eternal"

²The book referred to is *The March of Eleven Men* by Frank S. Mead, published by The Bobbs-Merrill Company, Indianapolis.

³Author unknown. Used by permission of Lorenzo J. Evans, Director of Christian Education, (Negro Work), Disciples of Christ.

⁴Director of Religious Education, Seattle Council of Churches, Seattle, Washington. Used by permission of author.

With the New Books

Joys and Problems of Child Rearing

By Arthur T. Jersild, Ella S. Woodyard, Charlotte Fehlmann in collaboration with Ernest G. Osborne and Robert C. Challman. New York, Bureau of Publications, Teachers College, Columbia University, 1949. 235 p. \$4.50.

For a long time, most studies relating to child psychology have dealt with the difficulties and problems that parents encounter as they attempt to understand their children.

From the evidence compiled by Dr. Jersild and his associates, the study would seem to bear out the conclusion that so many have already reached—that there are compensations and great satisfactions in being parents and in having the responsibility for the guidance and care of children.

Recognizing the limitations involved in making a study of this sort, Dr. Jersild and his co-workers used many categories in compiling the data. Through contacts with individual parents the interviewers made it clear that they were studying the normal children, that they were concerned with problems and perplexities that the parents of normal children faced. The families represented all strata of social and economic society.

From the many interviews, the tables, which compose a large portion of the book, were compiled.

While the book is primarily a technical study, it will be of interest to all who are trying to improve the status of children.

A. L. G.

Heaven in My Hand

By Alice Lee Humphreys. Richmond, Virginia, John Knox Press, 1950. 76 p.

This charming little book will probably become a classic gift book, since its attractiveness of content is matched by the design of printing and the flower-covered binding. It is reminiscent of "Safed the Sage" in its use of a combination of antique and modern language to describe and interpret short, illuminating incidents. The setting is the first grade of a public school and the narrator is the sensitive, dedicated teacher. Each brief sketch lifts up some aspect of child life which is of immediate appeal because of its humor or pathos. The religious feeling throughout is marked. This book will be loved by all who love children.

L. W.

Children's Interests and What They Suggest

By Arthur T. Jersild and Ruth J. Tasch, et al. New York, Bureau of Publications, Teachers College, Columbia University, 1949. 173 p. \$3.25.

Many teachers who are sensitive to pupil interests have long been aware of the need for the study of the nature and de-

velopment of the interests of children. This book deals with such a study, which was instituted by the teachers of Springfield, Missouri and published by the Horace Mann-Lincoln Institute of School Experimentation and Teachers College of Columbia University.

An interest finder was used in finding out children's wishes, the things they liked best to do in school, the things they enjoyed most outside of school, what they wanted to do and be when they grew up, and some of the happiest experiences in their lives. Children who were too young to write were interviewed.

The book is divided into two sections, the first of which gives helpful data regarding the findings. This material will be found interesting to any worker with children and particularly helpful to those responsible for curricula and programs. The latter part of the book gives the details in table form.

This is the type of book which stimulates the workers with children, so that they can discover more about the boys and girls with whom they work. Many of the same techniques could be used in the local church to discover the interests which would apply particularly to the church.

A. L. G.

The Basic Bible

Containing the Old and New Testaments in Basic English.

New York, E. P. Dutton and Co., 1950. 910 p., \$4.50.

Attempts to circumvent the curse of Babel have included the construction of synthetic languages, such as Esperanto, Volapuk, and Ido, which would enable all races and nations to communicate with each other. A company of British people have a much simpler idea: let everybody learn English! To that end, a group of Cambridge scholars have reduced the 414,825 words of the Oxford dictionary to a working vocabulary of 850 words, including only 18 verbs. This simplified speech is called Basic English.

One of the first books to be put into Basic was the New Testament, which appeared in 1941. The whole Bible is now published, the work of a committee formed by the Syndics of the Cambridge University Press cooperating with a committee from the Orthological Institute, under the leadership of S. H. Hooke, professor emeritus of Old Testament studies in the University of London (titles *not* in Basic!). The volume's unattractive format (small type, two-column page, verse paragraphing) is unlike that adopted for most contemporary versions of the Bible.

Its sponsors contend that any idea which can be expressed in English can be phrased in Basic, and there have been attempts to require that all actions of Parliament be couched in its 850 words. Perhaps the elements of a legal directive or a military order-of-the-day can be so expressed, but definitely not the finer

shades of meaning which touch our emotions and lead us to action. The effort was made during the war to put some of Churchill's speeches into Basic, but the best that could be done with his "blood, sweat, and tears" was "blood, body water, and eyewash."

Since "the love of God is broader than the measure of man's mind," Basic is admittedly incapable of compassing evangelical truth, and for the purpose of Bible translation 150 additional words are allowed. These, however, are principally terms for objects in the natural world (e.g., leopard, thistle, amethyst) or out of the Hebrew tradition (rabbi, manna, phylactery), and are not distinctively Christian.

Because words are lacking for so many biblical ideas, circumlocutions have to be devised. There is no word for Scripture, and "holy Writings" must be used. Both "greeting" and "dispersion" are lacking, so that James 1:1 says the author "sends words of love" to those "living in all parts of the earth." "Beg," in Luke 16:3, becomes "make requests of money from people in the streets." A parable is "teaching in the form of a story"; repent, "have a change of heart"; and amen, "so be it."

This is true not only of the technical terms of Christianity but also of such simple terms as soldiers ("fighting men"), speak ("say words") and nest ("resting place"). "The Lord is my shepherd" becomes "The Lord takes care of me as his sheep." It is always wholesome to practice putting great ideas into simple terms, but not even small children require this kind of simplification.

I Timothy 1:10 is a good illustration of the lengthy, roundabout phrases that have been contrived to translate simple Greek words. At some points the necessary circumlocutions are effective. There is no word for "deceive" and James 1:22 becomes "blinding yourselves with false ideas." Wilderness is "waste land," and Golgotha "Dead Man's Head."

The Canadian government has found Basic useful in making good citizens out of Chinese immigrants, Dutch war brides, and persons of Polish, Hungarian and Russian backgrounds. It is reported that in three months adults who previously had no English can learn to carry on a conversation. The Basic Bible may therefore be useful in introducing the Scripture to foreign-speaking individuals. However, the Epistle to Hebrews is sure that believers ought to "go on from the first things about Christ to full growth" (as the Basic translates Hebrews 6:1), and it would be a pity for anyone to content himself with a Gospel circumscribed by an artificially limited vocabulary.

J. C. S.

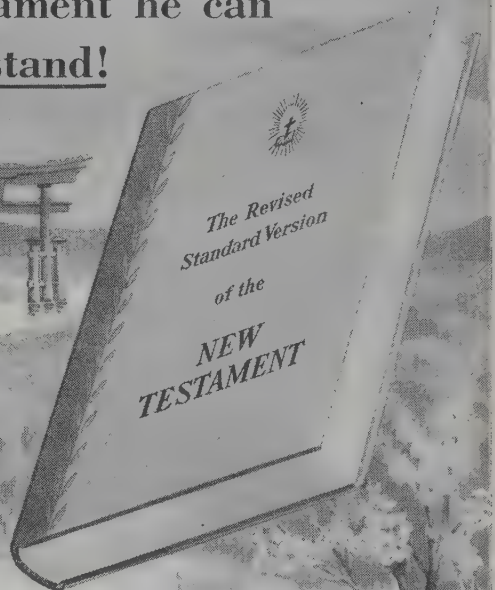
The Lion and the Lamb

By Gerald Kennedy. Nashville 2, Abingdon-Cokesbury Press, 1950. 233 p. \$2.50.

Bishop Kennedy writes of the paradoxes of the Christian faith: foolishness and wisdom, prudence and carelessness, humility and assurance, and others. He writes simply but with dramatic power. His many and helpful illustrations are unbackneyed. Modern literature, the arts, and a wide

The Japanese are asking for Scriptures!

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a Testament he can
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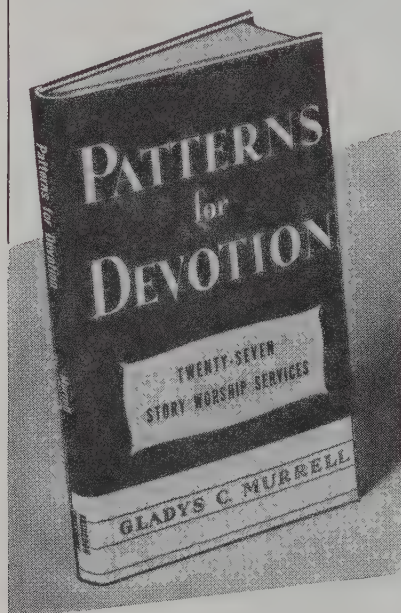
range of reading contribute to the preacher's message.

Read these chapters one a day, to enrich your own personal religious living and to increase your faith in the goodness of God. Use these treatments to stimulate your own thinking and public speaking. I have the feeling you will turn to it often, after you have finished reading it.

The publishers should have provided an index to help the reader find a half-remembered illustration. But there are provided a number of blank pages at the end of the book. So you can make your own index.

G. E. K.

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Using Visual Aids in a Church

By Earl Waldrup. Nashville, Broadman Press, 1949. 178 p. Cloth, \$1.00; paper, \$.65.

The preface of this little book sets forth a three-fold purpose: to discuss the nature and value of visual aids, to analyze some of the problems involved in church usage, and to suggest a plan for proper utilization. On the whole, the book accomplishes these purposes.

The most significant contribution of this work lies in its grass roots focus. The book was written primarily for use in leadership training in local Southern Baptist Convention churches. An attractive format, chapter outlines and a clear, concise style of writing make this a very usable text for all communions, however. Ownership is a must for those responsible for leadership development in the audio-visual field.

E. G. M.

Parents and Teachers View the Child

By Charlotte del Solar. New York, Bureau of Publications, Teachers College, Columbia University, 1949. 119 p. \$3.00.

This book is largely a technical one. It is primarily a comparison study of the values, goals, and bases of judgment of parents and of teachers as they work with children.

A. L. G.

Discipline

By James L. Hymes, Jr. New York, Bureau of Publications, Teachers College, Columbia University, 1949. 44 p.

Understanding Young Children

By Dorothy W. Baruch. New York, Bureau of Publications, Teachers College, Columbia University, 1949. 51 p.

Understanding Children's Behavior

By Fritz Redl. Bureau of Publications, Teachers College, Columbia University, 1949. 41 p.

These booklets are from Parent-Teacher Series and are written for parents and teachers. They are chatty and informal in style and give helpful guidance in understanding and training children.

Understanding Young Children points out the necessity of using patience, love and common sense with our little children.

Understanding Children's Behavior puts the emphasis on "understanding"—why children sometimes act as they do, and how an understanding parent can help them over the rough spots.

Probably no such problem plagues the modern parent more than discipline. The author of that booklet describes discipline as the proper balance between a child's natural desires and a parent's proper expectations. It is a reasonable compromise between parent and child which continues until the child reaches social maturity. Modern parents will find the booklets very helpful in understanding and guiding their children. One wonders, however, how any subject of as primary importance as guiding the religious growth of children can be dismissed in less than a page and a

A book for youth and their leaders who want something new to use in discussion groups.

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half under the title, "Johnny and the World Above Him."

E. W. G.

Easter: Its Story and Meaning

By Alan W. Watts. New York 21, Henry Schuman, Inc., 1950. 128 p. \$2.50.

The full story of Easter is a complex mixture of history and mythology, many of the customs preceding the death of Christ by hundreds of years. The author of this book shows how the theme of death and rebirth is one that has existed in various religions from earliest history. Yet the author does not try to show that the Christian Easter is only a part of the myths of ages. Instead he feels that all the mystery religions and all the crude ceremonies of pagan spring rites that so closely parallel the Christ story are merely God's way of preparing the hearts and minds of men for the supreme revelation through his son, Jesus Christ.

For all those interested in the history of Easter observances this will prove to be an excellent source book. It covers such topics as the relation of the egg, spring and sun cycles, the lamb and other symbols with the death and resurrection of Christ. There are valuable chapters dealing with the ancient mystery religions and with early Easter celebrations of the Christian Church. Throughout the book one has the feeling that it is written with deep reverence and joy in this great festival of the Christian Church.

M. P.

The Higher Happiness

By Ralph W. Sockman. Nashville 2, Abingdon-Cokesbury Press, 1950. 174 p. \$2.00.

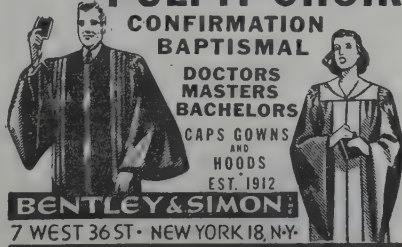
Submitting to the spiritual guidance of Dr. Ralph W. Sockman is always a privilege, and reading his book on the beatitudes of Jesus is no exception. All who follow his radio ministry will know the practical helpfulness awaiting them in these chapters which have grown out of his preaching.

He takes each of the beatitudes in turn, penetrates its apparent dilemma, and shows how the living of these principles is "the way of life at its best," and does in truth bring "the higher happiness."

Dr. Sockman is a master in the use of pungent phrases and homely illustrations. He writes, as he speaks, where people live, and his message speaks to our inmost needs. For all who have found these initial teachings from the Sermon on the Mount beautiful but perplexing—and most of us are in that group—*The Higher Happiness* will open new vistas of spiritual insight. The chapter titles, such as, "Too Proud to Receive," "Keys to Comfort," "Making

Good Wishes Work," "The Heart Has Eyes," "Having the Right Enemies," give a hint of the honest helpfulness which cuts beneath the superficial aura with

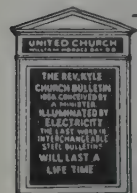
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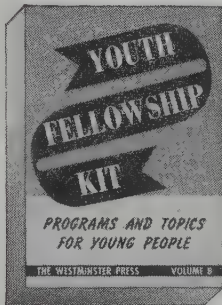
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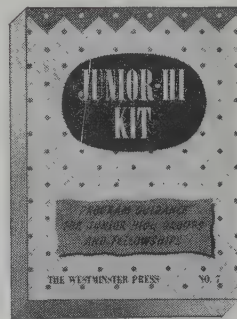


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This Kit for the junior high group now comes in the form of a pad, bound between covers—including the material for the sponsor—with perforated sheets like the YOUTH FELLOWSHIP KIT. The Americanization of Christianity is also the primary subject of Kit No. 7 and is highlighted in one of the nine sections. A drama workshop; Mission Themes of 1950-51; The Gang; Our Neighborhood—the World; For Fun and Frolic; Open the Bible; are just some of the interesting sections that make up this program for the entire year. \$2.50



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which we have surrounded too many of the Master's teachings, to the meaning beneath.

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E. W. G.

Men Working

By Ralph A. Felton, Madison, New Jersey, Ralph A. Felton, 1949. 72 p. 1 copy, 30c; 4 copies, \$1.00.

Men Working is one of several studies in the rural church field conducted under the leadership of Prof. Ralph Felton of Drew University. Voluntary labor gifts of 341 churches located in 44 states and affiliated with twenty-seven denominations are covered in the survey. Not only does the study point up the values of using dedicated time and labor to accomplish physical improvements of the church properties and to maintain the on-going program, but also the spiritual and social values of voluntary work gifts is measured.

As the title indicates, the emphasis is on men's activities, but some of the types of service that women contribute also are rated. Few ministers will be surprised that the activities listed under "Sale of Food" and "Sale of Articles" rank lowest in quality points. In many instances, the reaction to these activities was definitely negative. The booklet is generously illustrated with pictures of work in progress and work completed.

Every minister, whether serving an urban, town or rural church, whose congregation uses or contemplates using volun-

tary labor gifts, will find value in studying *Men Working*. It will give him guidance in planning the use of available gift labor in such a way as to bring the greatest social and spiritual benefits.

E. W. G.

Additional Books Received

**ACTIVITIES IN CHILD EDUCATION*. By Elizabeth M. Lobinger. Boston, The Pilgrim Press, 1950. 226 p. \$3.50.

**THE ADVENTURE OF FINDING GOD*. By Virginia Church. Nashville 2, Abingdon-Cokesbury Press, 1950. 160 p. \$1.50.

**THE AMERICAN TRADITION IN RELIGION AND EDUCATION*. By R. Freeman Butts. Boston 8, The Beacon Press, 1950. 230 p. \$3.00.

**THE CHURCH ALIVE*. By Samuel M. Shoemaker. New York, E. P. Dutton and Company, Inc., 1950. 160 p. \$1.50.

**CHURCH AND STATE*. Three volumes. Historical Development and Contemporary Problems of Religious Freedom under the Constitution. By Anson Phelps Stokes. New York, Harper and Brothers, 1950. \$25.00.

CONFLICTS IN RELIGIOUS THOUGHT. By Georgia Harkness. New York, Harper and Brothers, 1929, 1949. 326 p. A revised edition of a standard introductory textbook which has been of great value to young people and their leaders for the past twenty years.

**DISCRIMINATIONS IN COLLEGE ADMISSIONS*. Edited by Francis J. Brown. Washington, The American Council on Education, 1950. 67 p. \$50.

**THE EARLY YEARS*. By Edgar M. Robinson. New York, Association Press, 1950. 127 p. \$1.00.

**THE FRIENDLY STORY CARAVAN*. Compiled and edited by Anna Pettit Broomell. Philadelphia, J. B. Lippincott Company, 1949. 263 p. \$2.75.

**THE HANDICAPPED CHILD*. By Edith M. Stern with Elsa Castendyck. New York, A. A. Wyn, Inc., 1950. 179 p. \$2.00.

THE ILLUSION OF IMMORTALITY. By Corliss Lamont. New York, Philosophical Library, 1950. 316 p. \$3.75. Second Edition. A sympathetic discussion of immortality from historical, scientific, social and philosophical angles, concluding, however, that belief in immortality is a harmful illusion.

**AN INTRODUCTION TO NEW TESTAMENT THOUGHT*. By Frederick C. Grant. Nashville 2, Abingdon-Cokesbury Press, 1950. 339 p. \$3.75.

*To be reviewed

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JUNIOR CHARACTER SERMONS. By Jacob J. Sessler. New York 10, Fleming H. Revell Company, 1950. 140 p. \$1.50. A better-than-usual collection of children's sermons, written in simple but graphic style.

MINISTERIAL ETHICS AND ETIQUETTE. By Nolan B. Harmon. Nashville 2, Abingdon-Cokesbury Press, 1950. 215 p. \$2.50. A revision of an able and well known book for ministers, based on codes found in five large denominations.

**NEW CAROLS AND SONGS FOR CHILDREN*. By William Grime. Great Neck, New York, The Pulpit Press, 1949. 63 p. \$1.50.

**QUAKER SERVICE IN MODERN WAR*. By Howard E. Kershner. New York, Prentice-Hall, Inc., 1950. 195 p. \$3.00.

**RELIGIOUS BELIEFS OF YOUTH*. By Murray G. Ross. New York 7, Association Press, 1950. 251 p. \$3.00.

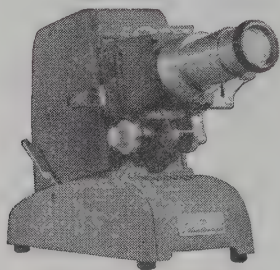
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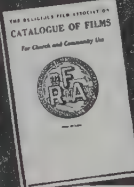
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What's Happening

Spiritual Values to be Stressed At White House Conference

CHICAGO, Ill.—The President of the United States has issued a call for a Mid-Century White House Conference on Children and Youth. This is the fifth such conference held every ten years since 1909. The purpose of these conferences has been to take stock of the public and private resources for meeting the needs of growing children and young people, and to plan for future programs of action. The call is issued to national and local leaders of all religious faiths, to educational groups, professional organizations and administrators of a wide variety of programs affecting children and youth.

MRS. ALICE L. GODDARD, Director of Children's Work for the International Council of Religious Education, and the REV. ROBERT TESDELL, member of the staff of the United Christian Youth Movement, are serving on advisory committees in preparation for the conference. Many denominational leaders are also taking an active part in these plans.

The conference itself is to be held in Washington the week of November 3, 1950, but these meetings are only a small part of the total scope of the conference activities. The real test will be what happens in forty-eight states and in thousands of local communities. In these places representatives of the churches, synagogues, public schools, public and private welfare services and other community organizations are sitting down together to look at the needs of children and youth and at the ongoing programs designed to meet those needs. The national conference is directed by a committee of 52 educators, physicians, clergymen, businessmen, and civic, labor and farm leaders. In each state is a similar committee, appointed by the governor, which develops a state-wide program and produces questionnaires and other materials for local use.

Church groups will play an especially important part in this conference because of the deep concern expressed on every side for "spiritual values, democratic practice, and the dignity and worth of every individual." This united emphasis offers church leaders an excellent opportunity for a somewhat different kind of evaluation of their church school programs than is customarily made. They will join with other community leaders to ask questions like these:

Are the churches supplementing the programs of other community agencies, or is there duplication in a field like recreation?

What kinds of cooperation could be worked out between Sunday school teachers and teachers in the public

school, or between church leaders and those in public welfare services?

In what ways does the religious education program help children and young people to live meaningful and useful lives in modern society?

One of the conference leaders has described the purpose in this way: "We hope to rear a generation that can really 'take' American life as it is lived today. Our divorce, suicide, and delinquency statistics indicate that modern American life is too much for some people." Another has said: "In addition to helping children become balanced human beings with respect for other people and a purpose for living, we need to help them, as they grow into young people, to become responsible members of a democratic society."

Religious educators have a great deal to contribute to this united public effort, and in many cases can take the initiative for the development of community-wide surveys and planning of future programs.

For further information write to the office of the State Council of Churches and to the Governor's Committee on the White House Conference in your state capital.

United Church Women Plan Biennial Assembly

NEW YORK, N.Y.—Protestant women leaders from all over the country will meet in Cincinnati November 13-16 at the Biennial Assembly of the United Council of Church Women. At that time they will map far-reaching plans for Council participation in the National Council of the Churches of Christ in the U.S.A. The United Council of Church Women represents women of over 80 denominations in state and local councils across the country. After the Cleveland Convention, Nov. 28-December 1, which will constitute The National Council of Churches, it will become the general department of United Church Women of the larger organization.

An Ecumenical Register of Church Women was begun last January as a project to put a million American Protestant women on record in favor of Christian cooperation. It is also an attempt to register at least part of the United Council's membership by name, address and denomination.

All Protestant church women are welcome at the Assembly. Information and registration blanks can be obtained from MRS. W. MURDOCH MACLEOD at the United Council of Church Women, 156 Fifth Avenue, New York 10, N.Y.

Miss Skinner, Children's Leader, Dies

NASHVILLE, Tenn.—MISS MARY E. SKINNER, director of the Department of Christian Education of Children of the General Board of Education, Methodist Church, died here on May 8. She had been ill for about twelve months and seriously ill since January 8. Prayer service was held in Nashville on May 9 and burial services in Demopolis, Alabama, the following day. MRS. ALICE L. GODDARD represented the International Council Staff at these services.

Miss Skinner was a graduate of State Teachers College, Florence, Alabama. She received the B.S. degree from Peabody College, Nashville, and the M.A. degree from Teachers College, Columbia University. She first worked in the State Department of Education in Alabama, and then left the public school field to become Director of Christian Education in the First Methodist Church, Talladega, Alabama. From this position she came to the General Sunday School Board of the Methodist Church, South, as Director of the Children's Department.

Miss Skinner participated in the World Sunday School Convention in Oslo, Norway, in 1936 and in the Christian Education Conference in Mexico in 1941. She spent four months in field service for the children of South America in 1946 and returned to Brazil for the Curriculum Conference in 1947. She had been invited to go to Japan to lay a foundation for a curriculum for children in that country, but her health did not permit. A memorial fund is now being collected in her honor, to go for work with children in Japan.

Miss Skinner was one of the pioneer leaders in the Committee on Religious Education of Children of the International Council of Religious Education, having been a member since 1928. She was also an official member of the plenary body of the Council from 1941 to 1950. Her concern for children the world over, her executive abilities and her devotion and insight will be missed by a wide circle of friends from many denominations.

Methodist Youth Director Appointed

NASHVILLE, Tenn.—The REV. HAROLD W. EWING, director of the Joint Department of Christian Vocations since December 1948, has been elected to head the Youth Department of the General Board of Education of the Methodist Church. Mr. Ewing succeeds the REV. HOOVER RUPERT, who has resigned to become pastor of First Methodist Church, Jackson, Michigan.

During his term as director of the Joint Department of Christian Vocations Mr. Ewing, among other accomplishments, has assisted in establishing commissions on Christian Vocations in 84 annual conferences and has developed a body of literature for promoting the enlistment of youth and for the training of workers in this field.

Weekday Schools Have Graduation Exercises

INDIANAPOLIS, Ind.—On Sunday, May 7th, 4,417 girls and boys received Certificates of Recognition in the first Graduation Exercises of the Weekday Schools of Religious Education of Indianapolis and Marion County, Indiana. These were the children who had completed the two years of instruction offered to the fourth and fifth grades of the public schools.

The children gathered at the Sears Roebuck Parking Lot and went in a processional to the Cadle Tabernacle three blocks away. Banners, prepared by the local P.T.A.s and bearing the school name or number, were carried with the usual school spirit. Miss NELLIE C. YOUNG, president of the Board of Weekday Religious Education, presided. Dr. MERRILL B. McFALL, pastor of the First Methodist Church of Bloomington, Indiana, delivered the Commencement Address to an audience of 10,000. Dr. FLORIZEL A. PFLEIDERER, administrative director of the Weekday Schools, presented the certificates.

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The enrollment in the weekday classes has increased from 2,618 in 1946 to the present enrollment of 10,400. This is 83 per cent of the public school enrollment for the fourth and fifth grades. Children from 96 denominations are enrolled. There are 21 full and part-time teachers on the staff.

R.E.A. Elects Secretary

NEW YORK, N. Y.—PROFESSOR HARRISON S. ELLIOTT, who retired as head of

the department of religious education at Union Theological Seminary this June, was elected general secretary of the Religious Education Association at its May meeting.

Your Building and Your Young People

(Continued from page 17)

swer comes in the tragic form of losing the youth from the life of the churches. This refers particularly to young people at that period when not only they need the church in an urgent sense but when the church needs them. I am speaking particularly of the older youth group that will drop out unless provisions are made.

When youth of these different ages are lumped together in one room for lack of space, what usually happens is that only the middle ones are left for the oldest and youngest will drop out. And then some on the border line will drop out until the attendance will be approximately one-third of what it would be if each age-level had its own program of activity, its own meeting place, its own leadership and its own materials.

Therefore, for all committees planning a building program in a local church there can be no more urgent matter than to study well the needs of its youth. One way to assure this would be to follow the advice of Dr. Conover, Director of the Interdenominational Bureau of Architecture. That is, do not appoint a building committee in the beginning of your building program but rather a program committee. This committee will bring in a report to the entire church concerning the need of the church in terms of its educational facilities. It will then be time to look toward appointing a building committee that will concern itself with finances. Nothing in this article is intended in any sense to suggest that we should slight any provisions or lower the standards in providing for our children and for the adults. But in too many instances we have been failing the youth of the church by failing to make adequate provisions for them.

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*—Outstanding for Family

†—Outstanding for Adults

~ The Amazing Mr. Beecham (British; Two Cities) A. E. Matthews, Cecil Parker. *Comedy* set in aristocratic mansion beset by taxes, where sober butler bears the cross of a changed society, even consents to stand on Conservative ticket to uphold the order he worships when ineffectual son of his addle-brained employer is chosen as Labor candidate. . . . Recent events in Britain may date this somewhat, but it is *good fun throughout*, with many effective bits of satire in characterization and situation. **M,Y**

The Big Lift (Fox) Cornelia Burch, Montgomery Clift, Paul Douglas, Bruni Loebel. *Drama*. The operation of the Allied airlift which brought supplies to Berlin during Russian blockade, with, for story interest, the romantic involvements with German civilians of two sergeants who represent extremes in attitude toward the former enemy; softness and inflexibility. . . . Photographed in Germany, film gives a *realistic* picture of airlift operation. Fictional situations, while interesting enough, are a bit too pat, strain too hard to present "typical" attitudes to be very convincing. **M,Y,C**

The Damned Don't Cry (War.) David Brian, Joan Crawford, Kent Smith. *Melodrama*. Intergang warfare in fabulous nationwide gambling syndicate reacts disastrously on ambitious woman who serves group as pseudo-society hostess after abandoning her grubby life as wife of oil worker. . . . Government agents might get hints here for the current gambling investigation. "Injured woman" theme is maudlin, excusing heroine because her early environment was so drab, and glamorizing her to the end. Well performed, but presenting *sordid people, sordid plot*. **M**

Faust and the Devil (Col. Nelly Corradi, Gino Matterna, Italo Tojo.) *Musical* based on Goethe's drama about the learned German who traded his soul to the devil for youth, only to regret it in the end. It incorporates arias and choruses from Gounod's opera on same theme. . . . Excellent recording makes this *rewarding* for music lovers, and the significance of the tragic theme is effectively stressed. As a movie, it is necessarily static and artificial in action, although many crowd scenes are magnificently handled. **M,Y**

Four Days' Leave (Film Classics) Josette Day, Simone Signoret, Cornel Wilde. *Comedy*. Frustrations suffered by U.S. sailor on leave in Switzerland as he tries against odds—chiefly supplied by his blundering pals—to develop romance with local salesgirl. . . . Assets are the *beautiful alpine backgrounds* and some remarkable skiing sequences. *Story is contrived*, rather awkwardly performed, contains some scenes based on idea that drunkenness is comic. **M,Y,C**

Kind Hearts and Coronets (British; Rank) Joan Greenwood, Alec Guinness, Valerie Hobson, Dennis Price. *Drama* set around 1900. Remote heir coldly plots, and executes murders of all those who stand in the way of his assuming dukedom—then is set for execution for murder of which he is not guilty. That execution is stayed, but all has been told in his memoirs, and justice prevails. . . . An unusual sort of film, presented with *sardonic humor* and performed with tongue in cheek. **M**

No Man of Her Own (Par.) Lyle Bettger, Jane Cowl, John Lund, Barbara Stanwyck. *Melodrama*. Miraculously offered chance to pass herself and illegitimate baby off to wealthy family as their not-yet-met daughter-in-law and grandchild killed in wreck in which she herself was injured, young woman succeeds in deception until her child's father attempts blackmail. After melodramatic crisis, all ends beautifully. . . . Another film based on philosophy that lovely ladies may suffer dramatically for their misdeeds but rewards wait in the end. *Essentially tawdry story given skillful, convincing presentation*. **M**

†No Sad Songs for Me (Col.) Wendell Corey, Viveca Lindfors, Margaret Sullivan, Natalie Wood. *Drama*. Facing knowledge that cancer gives her only a few months to live, housewife insists on keeping fact secret while she works to create atmosphere in which husband and daughter will be prepared to carry on without her. Realizing husband's more than casual interest in new assistant, she even takes steps to insure that she will become her successor. . . . Theme which could easily have been developed in maudlin bad taste is *handled skillfully* and graced with excellent performances. Religious and moral implications are passed up in favor of stress on woman's simple courage despite mental and physical suffering. **M,Y**

One Way Street (Univ.) Dan Duryea, James Mason, Marta Toren. *Melodrama*. Regenerated under influence of primitive Mexican villagers who trust him, disillusioned physician decides to forego fortune gained from association with gangsters, but finds it is too late. Stress is more on characterization than on action, but accidents rather than human decisions govern outcome. *Quite depressing*. **M,Y**

Outcry (Italian; English titles) Vittorio Dual, Lea Padovani. *Melodrama*. After Italian rout by Germans, soldier returns to native village. He veers between relatively safe job in nazi-occupied foundry and service in hills with Partisans, finally decides on latter, is in on final violent action in which saboteurs and irregulars rise against oppressors. . . . An aimless, often *confusing* plot, some well handled crowd scenes, less convincing over-all than previous Italian films on same theme. **M,Y**

The Outriders (MGM) Joel McCrea, Barry Sullivan, James Whitmore. *Melodrama*. Escorting wagon train with Union gold from Santa Fe into trap laid by Quantrill's raiders, escaped Confederate prisoners learn Richmond is not to benefit after all. One of them sticks to plan; the others change sides in rousing climax. . . .

Beautifully photographed scenery in technicolor, provided with standard plot, film gives you action exciting in the true Western tradition. **M,Y**

†Saints and Sinners (British; London Films) Michael Dolan, Kieron Moore, Christine Norden. *Comedy* featuring Abbey players in story set in remote Irish village. To clear name of boy returned from prison, seeress predicts approaching end of the world. Confusions come thick and fast; many of the saints are revealed as sinners, and vice-versa. . . . With abundance of Irish charm as celebrated in song and story, its action liesurely—at times draggy, film will provide fair entertainment because of its *rich characterizations*; that is, if you don't bog down in the sentiment. **M,Y**

†Stage Fright (War.) Marlene Dietrich, Alistair Sim, Richard Todd, Michael Wilding, Jane Wyman. *Melodrama* set in London. Starts with a murder—rather with one man's version of it. Then it goes with young dramatics student as she helps suspect flee, dangles before police clues leading to where she believes the true solution lies, is faced with true facts in terrifying climax. . . . Directed by Alfred Hitchcock with emphasis on suspenseful ironic bits rather than on over-all impression, so that unity is often forsaken. Best elements: incidental scenes and minor characterizations. *Entertaining mystery fare*. **M**

*The Titan (Pandora Films) *Documentary* presenting life and work of Michaelangelo through views of his extant works, old maps and prints, Italian landscape and buildings of today. . . . Adapted by Robert Fraherly, master of documentary technique, from Swiss film, this is a *beautiful and inspiring* achievement. Powerful musical background and sound effects, apt narration spoken by Fredric March, unusual lighting devices add to effect. Photography, featuring changing perspectives, gives unforgettable impression of the beauty and magnificence of the artist's work. **M,Y,C**

Under My Skin (Fox) Luther Adler, John Garfield, Orley Lindgren, Micheline Puelle. *Drama* based on Hemingway story about small boy who on his adored father's death gets glimmer of truth—that his idol was really a discredited and crooked jockey. Film adds to this by having father risk life in final tragic gesture to redeem son's faith. . . . Interesting European settings, some good shots of steeplechase racing, and a number of emotionally moving father-son scenes. A race-track story whose additions are *effective enough dramatically*, but still do not resolve the moral problems raised. **M,Y**

The Wagonmaster (RKO) Ward Bond, Harry Carey, Jr., Joanne Dru, Ben Johnson. *Melodrama*. The trek of a Mormon wagon train to blaze trail to site of new Utah settlement, guided by pair of young horse traders, beset by outlaws who force themselves into company, Indians whom the outlaws insult, hazards of desert and treacherous river. . . . As in other films made by John Ford, the important thing here is not so much what happens as the sweeping atmosphere, the sense of real people facing physical danger and overcoming it. A *conscientiously produced western*; one scene—an exciting river crossing—is alone worth the admission price. **M,Y**

Films for Understanding Basic Educational Psychology

Selected by Donald R. Lantz*

THERE HAS LONG BEEN A NEED for audio-visual materials that present basic educational psychology from the standpoint of the religious education director and church school teacher. An extensive project meeting this need has been undertaken by nineteen denominations cooperating through the International Council of Religious Education, in the production of a series of ten units setting forth basic educational psychology and church school methods. They are designed specifically to refresh the skills and understanding of church school workers and to help recruit and train new ones. For additional information see the announcement on the inside front cover of this issue.

The following motion picture films will supply basic information concerning educational psychology as practiced in the public school field. Leaders responsible for training church school teachers will find these films helpful in sharing an understanding of the church school teacher's work. Groups of parents and teachers will find in them a great deal of interesting information and methods.

Sources and rental prices of these films will vary in different parts of the country. First try your state university or college audio-visual department or write directly to the producer, McGraw-Hill Book Company, 330 West 42nd Street, New York City, to discover sources in your area. All films are black and white and with sound.

Importance of Goals. 19 min. Produced by McGraw-Hill.

Based on the principle that all education is essentially a process of attaining meaningful goals, the story of Tommy is told as he comes into the 9th grade. In school little challenge is offered to him. Outside of school he shows his ability to learn by overcoming jealousy and by keeping his newspaper route going. His teacher observes him and realizes that certain goals motivated him in the situation outside of class. He now endeavors to provide other goals for Tommy by appointing him a post in the Safety Patrol. The teacher realizes more fully the need for giving young minds and young desires proper goals.

Motivating the Class. 19 min. Produced by McGraw-Hill.

Bill, a young student teacher of mathematics, is aware of the wider implications of mathematics for his class of youngsters. The class is bored and restless because he cannot translate these implications in terms they understand. The supervising teacher makes some suggestions for learning situations and the next day he begins by focusing attention on problems related

to the speed of a jet plane. A contest for the best models of geometric figures and outdoor demonstrations arouse enthusiasm from the class. Establishing recognizable goals that are attainable and desirable is the underlying principle that meets the needs of the child's desire for individual and group distinction.

Learning to Understand Children. I. A Diagnostic Approach. 21 min. Produced by McGraw-Hill.

A case study of Ada Adams, an emotionally and socially maladjusted girl. Her English teacher is sympathetic and is able to help her by observing Ada's needs, visiting in her home, and counselling personally with her. The teacher approaches Ada's problem from the standpoint of her emotional needs and diagnoses her difficulties.

Learning to Understand Children. II. A Remedial Program. 23 min. Produced by McGraw-Hill.

A continuation of the case study of Ada Adams as her teacher undertakes a remedial program centering in Ada's interest and ability in art. From an awkward and unattractive girl, Ada is transformed into a self-confident girl extremely interested in her school work.

Broader Concept of Method. I. Developing Pupil Interest. 13 min. Produced by McGraw-Hill.

A good comparison is made between the rather conventional, teacher-dominated, recitation type of classroom work and the method of teaching that utilizes student activities. The latter includes discussion, and sharing in planning to meet a common problem such as the condition of their lunch room.

Broader Concept of Method. II. Teacher and Pupils Planning and Working Together. 19 min. Produced by McGraw-Hill.

Excellent illustration of students learning to work together by organizing into functional groups. They learn to do research and present their findings in a group report. A follow-up of the previous film showing the clean lunch room resulting from their cooperative work.

Maintaining Classroom Discipline. 14 min. Produced by McGraw-Hill.

Another contrast in methods showing first, the mathematics teacher scolding his class for doing so poorly in a test, and second, the teacher conducting his class in a different manner that earns the respect and cooperation of the class. The film presents the fundamentals of proper control of class conduct and attitude.

Who Will Teach Your Child? 24 min. Produced by National Film Board of Canada, released by McGraw-Hill.

Tracing the early development of a

child from infancy to the time he is in the hands of school teachers. Dramatic flash-backs show several classroom situations and the manner in which various teachers face their tasks. A motivating film designed to awaken interest in the need for good teachers. Several questions are asked: How can we attract people of superior ability to teaching? How should these people be trained? How can they be persuaded to stay in the profession? Excellent for pointing up the possibilities open for a teacher to constructively mold young lives.

Visual Aids

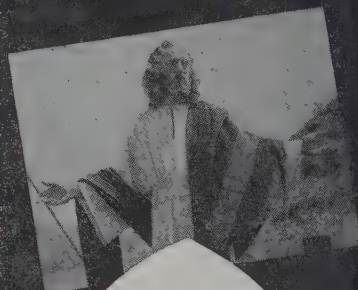
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*Assistant Director, Department of Audio-Visual Education, International Council of Religious Education.

Editorials

The editorial for this month was written by Dr. J. S. Clarke, the new General Secretary of the Board of Sunday Schools and Young People's Societies of the Presbyterian Church in Canada, with headquarters in Toronto. Dr. Clarke is giving vigorous leadership to the religious education program of his denomination and is also contributing significantly to interdenominational cooperation. He is a member of the plenary body of the International Council of Religious Education.

The Church Will Grow Through Teaching

THERE IS a significant verse of scripture to be found in the Book of the Acts of the Apostles (5:17). Peter and John were standing trial before the rulers of the Jews in Jerusalem because they had taught the people in the Name of Jesus. The rulers could find no reason to keep them imprisoned, but they knew what would happen if the apostles were allowed to continue their teaching. They conferred among themselves and said: "But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this Name."

It was evident to the enemies of the Church that this company of Christians would grow and their strength would increase if this teaching in the Name of Jesus Christ was continued. In spite of these threats and commandments, the apostles, endowed with the Holy Spirit, went into the temple and every house and "ceased not to teach and to preach Jesus Christ" (5:42). The Church did grow, as the rulers feared; it spread throughout the lands, and outlived the empire which had crucified the only Saviour of men.

Concerned as we are with the health and well-being of the Church of Jesus Christ in the world, it is of the greatest importance that all Church members be filled with a renewed understanding of the vital place of Christian teaching in the life and work of the Church. Through faithful Christian teaching the Church lives, grows and is daily renewed. The enemies of the Church have always known this. It is far more important that the members and the friends of the Church should know it also. Not only is the Church of the first century a witness to this truth. So also is the Church of every generation.

Christian teaching is both the privilege and the responsibility of every member of the Church. No one can transfer his responsibility to someone else. This assumes even greater importance when we remember that the work of Christian teaching is not confined to classrooms and organized groups. It takes place in homes, on the street, in stores and offices and factories, in every place where Christian people meet and can strengthen each other. It makes every Christian a teacher of every other one. To realize this is to understand in a new way the urgent necessity of a renewed consecration to the essential task of Christian teaching today. There is no way so sure for the overthrow of the enemies of the Church, both those which are visible and those which are hidden in the hearts of people, as the faithful performance of the ministry of Christian teaching.

The World Convention of the World Council of Christian Education, meeting in Toronto, Canada, in August, will be a significant demonstration to the people of this continent of the strength of the forces of Christian education in the world. The gathering together of the leaders in the work of Christian education from so many countries of the world will be witness of the fact that the Church is taking seriously the command of Jesus Christ—"Go ye, therefore, and teach all nations."

We shall pride ourselves in the accomplishments which have already been made. We shall receive inspiration from each other as we meet together. We shall share with each other faith in the work of Christian teaching and our learning and knowledge of this great task which is set before us. The value of this World Convention will never be measured, nor fully known.

Yet it must be remembered by all of us that our task has only begun. "There is yet much land to be possessed." The real work of Christian teaching must be done in every Church, in every community, in every country, in every area of life, by every Christian. The history of the Church is witness of the great things which God will do for us if we hear and heed His Word. The Church will flourish when Christian teaching is fully and faithfully given. Church life and influence will diminish when it is neglected. The Church of Jesus Christ throughout the world must advance her work of Christian teaching

in the name of him who commands us to teach and who gives to us his promise—"Lo, I am with you always, even unto the end of the world."

J. S. CLARKE

A Word From the Editor Emeritus

MANY GOOD FRIENDS shared recently in bidding me Godspeed on my retirement from the staff of the International Council of Religious Education and as Editor of the *International Journal*. Joining in this expression of good will were the General Secretary and members of the staff of the International Council, the office family, former staff members, the officers of the Council and the good friends from the member agencies. Some readers of the *Journal*, too, had a hand in it.

Many folk wrote generous letters for the memorial book. The participants in the happy "This Is Your Life" program were at their best. The outdoor dinner kit from the office family and staff has been doing valiant service in our family since. The messages of appreciation from the Commission on Educational Program and the Trustees of the Council went home to my heart. The Council's action in making me Editor Emeritus touched me very much, for the *Journal* and its service in the significant years ahead will always be one of my few first loves.

In his farewell message in the *Journal* for April, Dr. Ross, the General Secretary, graciously wrote under the caption, "He Is Still One of Us." May I adopt his mood and put it somewhat in reverse, by saying, You-all are still, and forever, a part of me.

PERCY R. HAYWARD

A Time for Hope

THIS IS A TIME for hope and for new beginnings. Nothing is lost, and much can be gained and achieved, if all faithful members of the Church rally in spirit of unqualified loyalty where the Crucified and Risen Lord is waiting, and if they, in humility and penitence, try to break through the present divisions of the world and speak to one another with undiminished boldness and truth. We cannot make any predictions, but our courage and hope may pave a new highway for reconciliation and peace.

From *Man's Disorder and God's Design*.¹

¹Book IV, Page 142, by Joseph Hromadka. Published by Harper & Brothers. Used by permission.

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